

# International Journal of Religious Education



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# International Journal of Religious Education



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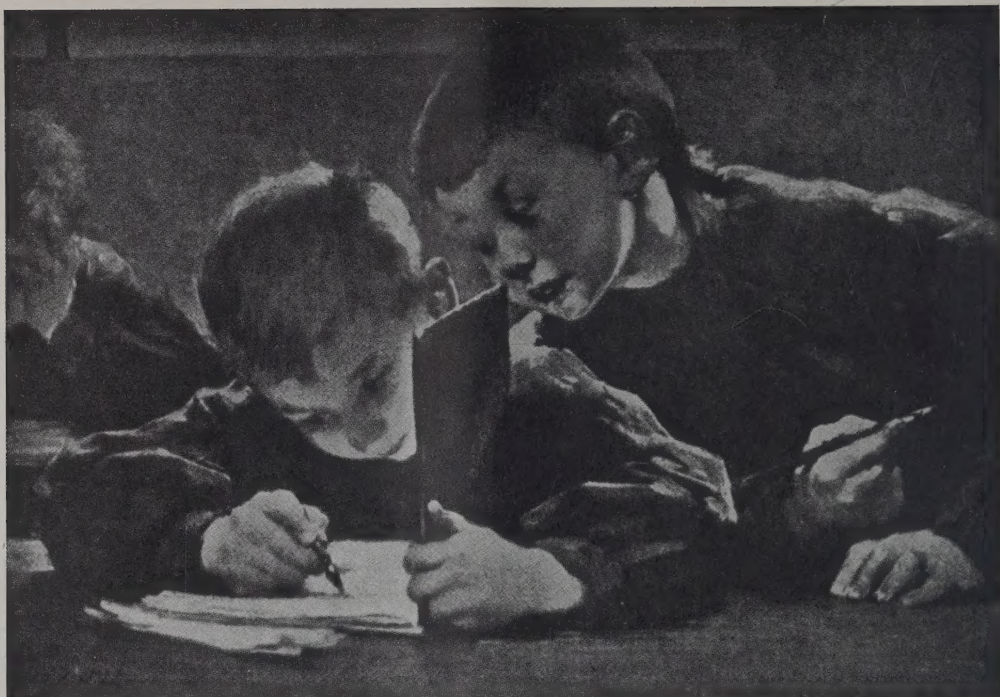
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*From Painting by Geoffroy*

### Composition Day

*The Perry Pictures*

*TO ACT in obedience to the hidden precepts of Nature—that is rest; and in this special case, since man is meant to be an intelligent creature, the more intelligent his acts are, the more he finds repose in them. When a child acts only in a disorderly, disconnected manner, his nervous force is under a great strain; while, on the other hand, his nervous energy is positively increased and multiplied by intelligent actions.*

—MARIA MONTESSORI



# EDITORIALS

## *The Journal This Month*

IT HAS been said, "To love that which is supremely beautiful and to create even that which is much less so will hold the citadel of my soul against the world."

In recognition of the profound truth underlying these strong words, the leading position is given in the *Journal* this month to the fine arts in religious education. The very suggestion that the arts have such a place is but another evidence of the broad base of varied methods and appeals upon which religious education rests.

Two leading articles deal with the values that underlie the use of religious art in the church and methods and source materials to aid in its use. These are by two men who have specialized in this field for many years. An article by an experienced mother and home-maker who knows music and religious education thoroughly, shows the place of great music in the life of the home. Another on a handcraft shop in the church basement may not seem to deal with one of the fine arts when one remembers the lack of artistic finish to some of the results of his own efforts in the handicrafts! However, we know that back of even a clumsy attempt at creative labor there lies the perfect artistic ideal that the workman had in mind. This article is by a director who writes entirely out of his own experience in such a hobby center. The front cover, the frontispiece, and other illustrations have been carefully selected with this emphasis in mind.

Along with these special features other articles cover a wide variety of important matters. The official call to the International Council Convention to be held next summer in Columbus, Ohio, is given on another page.

## *From Oxford to the World*

THE world conference on Church, Community, and State, held at Oxford, England, from July 12 to 26, 1937, was the most significant world conference of Christians held for many years, perhaps since the councils of centuries ago. Its pronouncements are summed up in a message sent out recently.

The message admits the crisis facing the world, but affirms that the "first duty of the Church . . . is that it be in very deed the Church"; and that "we do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance."

On the matter of race and nation, we read that "the Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. . . . Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life."

On war and peace, the conference said, "The Universal

Church surveying the nations of the world, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin."

As to the Church and State, the conference recognized the State as being in its own sphere the highest authority, but added, "as all authority is from God, the State stands under his judgment. . . . The Christian can acknowledge no ultimate authority but God."

In the economic sphere, the conference declared that the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ.

A report of the conference is given in an article in this issue.

## *Christian Theology and Religious Education*

THE Christian education movement as such has not given serious consideration to the theological basis of its work. Although dealing with religion in its most intimate phase, namely, the way by which it can be guided to full expression in growing persons, it has given much more attention to the way to teach than to the foundations in reason on which the religious life thus developed must rest. Its leaders found that they could share in a movement for better methods without agreeing with each other or with the church at large as to content or doctrinal interpretations. This is not to say that leaders in the movement have not had a vital basis in thought for their own religious life. They have, but each has brought into the movement his own theological faith.

Religious education has naturally been subject to theological currents within the church. It has taken for granted a conservative or a liberal, a humanistic or a Barthian trend in accordance with the general viewpoint of the particular constituency or period involved. In this respect religious education has not been different from other phases of the church's life. The missionary movement, evangelism, the preaching function, the church's program of social change—these have been subject to the same strains of divergent theological currents. In fact, religious education succeeded remarkably in holding theologically divergent groups together in fellowship when elsewhere the same differences have broken fellowship. This is a distinct achievement.

In this achievement religious education has tested and demonstrated the validity of its own principle of a creative as over against a purely transmissive education. By that very principle it has given a place to emerging, developing, and expanding experience, not as a substitute for but as an interpreter of beliefs received from the past, in arriving at truth; it has welcomed differences of opinion because its desire to share in the values of divergent experience has overcome any fear of these divergencies; it has through

research and otherwise sought all the facts instead of those supporting one opinion only; it has striven for the larger view and the deeper truth in which seeming differences supplement and enrich each other and so, as causes of controversy, disappear. In its handling of theological differences this creative educational principle has demonstrated in a unique sense its value.

In the present increased and acute interest in theology, what place is religious education to take? What better place could it take than to practice and demonstrate, in the face of this new need, its own creative principle?

Religious education must now make clear that the pressing theological issues of today can be met, not by reverting to the older method of dogmatism, nor by losing through indifference the real values involved, but by applying again its own tested creative principle. It can enrich all such discussion by experience. It can seek truth by the difficult but inevitable method of finding the values in opposing viewpoints. It can insist on faith growing out of life, being tested and revised in life, and flowing back always to deepen life. It can save the Christian faith of the oncoming generation from the impoverishment of pure experience which ignores the past, or of pure dogmatism which ignores God's hand in present experience; it will see to it that faith is grounded in both these prime essentials. In such a service religious education has something to contribute in the present situation that no other phase of the church's life can give. With a reasonable modesty, since it has been by no means infallible, and yet with a confidence built upon its achievements thus far, religious education must resolutely face the

theological issue and deliberately seek to render this service. In so doing it will not be turning aside from its own task to some external matter, but will be applying its own principle to what is really a part of itself.

Some practical steps are possible at once for all leaders in the movement. For instance, without necessarily expecting the same outcomes for all, they could give renewed attention to the rational basis of their own faith. They could read more, think more, discuss more with their friends. They could make themselves familiar with what is now going on in theological thinking. They could share with the minister they know or with whom they work these deeper issues of life. In personal conversation and in conferences they could help to guide volunteer leaders in facing creatively and intelligently these problems of basic Christian belief. Meetings of pastors and conferences of workers in the local church could discuss these matters. There could be more provision in all national program-making groups for full and frank sharing of convictions on these vital issues.

In any such discussion the following questions would be helpful:

What are the theological views of the members of the group? At what points do these agree? Where do they differ? To what extent do those who hold different views have similar and equally vital religious experience? To what degree do their experiences differ? Does the reason for any difference rest upon logic or reasoning processes, or upon personal experience? What values can each person see, and express adequately in words, in the view most opposite to his own? Along what lines would the group or individuals in it be helped by further study and discussion? What plans can the group make for carrying such into effect?

Along such lines it will be possible for the religious education movement to share helpfully in and to contribute wisely to those changes in the thinking of the church that are now going on. And this, we believe, would be good both for the movement and the church.

The above is the first in a group of editorials on nine major questions in religious education. The list of questions and the general plan for the series were given in an editorial last month under the title "New Directions for Christian Education." The topic to be discussed next month deals with the unified church.

## At the Wedding of Friends

### A Prayer

**E**THERNAL GOD, thou who hast made our deepest joys the channel of thy will, let thy blessing be upon these two who have come to be joined in the sacred fellowship of marriage.

Hallow thou the affection that has drawn this man and this woman to each other. Strengthen and deepen it by time. Ennoble it through the joint sharing of responsibilities. Enrich it by expanding and deepening joys. Steady it by toil. Crown it with greatness through self-discipline. Purify it in the crucible of our inevitable human pain. Reveal it in its true light by self-sacrifice. Lift it to the highest of which love is capable through its devotion to the achievement of thy will in our lives and in this thy world.

Grant thy endless blessing, our Lord, upon this new home that in accordance with thy will we here have all helped to create.

Bless thou the two homes and families that by the union of these two are now bound forever to each other.

In the name of the Child of Mary, who has blessed all the homes of the world. Amen.

## Letting Them Escape

**A**PROMINENT director of religious education has been much disturbed by the indifference of parents who let any small matter break into the regularity of their children's attendance at church school. He referred to letting them "escape the experience" of attendance. Then, in a personal message, he addressed these strong words to them:

"These youngsters need religious training just as much—and more, I think—than the day school kind.

"Bring your boy and girl next Sunday. Bring them every Sunday. Let them stay the whole period through. What if that does delay an hour or two the Sunday picnic or the drive in the hills?

"Not for my sake, not for the sake of the officers and teachers who give their time so faithfully to the work of the School—but simply and only that these boys and girls may grow to better manhood and womanhood, I ask your thoughtful consideration of this message and your better coöperation."

# Essentials of Meditation

By HORNELL HART\*

THE crisis of our civilization is a spiritual crisis. The great needs of our day are spiritual needs. We need the vision of a new world—a world built upon brotherhood, truth, beauty, and outgoing justice. We need inspired insights as to the practical steps, the workable methods for bringing the vision down into realization upon earth. We need inspiration—faith, power, divine energy, contagious courage, to go forth upon our task, and to fill our fellow workers with the power to live bravely and creatively in a day of travail and rebirth. The sources for these essentials lie within each one of us.

The spiritual deficiency of our day is due clearly to over absorption in the outer world of mechanisms, money, size, and speed. That world has needed our attention. By scientific study of matter and motion, by exploration and experiment in the fields of chemistry, biology, engineering, astronomy, and medicine, men have doubled the average length of human life, multiplied many-fold the educational opportunities of adolescents, more than doubled the real wages of workers, pushed famine and pestilence back to the frontiers of civilization, perfected printing, the radio, and moving pictures as means whereby human culture may be disseminated, and prepared the way for unprecedented advances toward abundance, security, and rich experience for all mankind.

But in this absorption in the applications of physical science, we have neglected and even lost faith in the reality of the inner world. Unless this blunder can be corrected the values of our scientific triumphs will be lost, for values belong to the world of inner consciousness. Unless we can keep alive the skills of the inner world, our creativity will cease, for all new patterns and purposes come to birth in the world of the spirit within. Unless we can cultivate the disciplines of inner life, we shall lose contact with the superhuman realities upon which all vital religion must be founded. But in so far as we are able to go forward to fuller comprehension and mastery of the life of the spirit, we shall become fit to carry out, each one of us, our part in the coming of God's new day in the world—a day of glory and power such as the sons of man have never seen nor even dreamed.

This inner world is not vague, elusive, or unreal. Any one of us can come into its vestibule by a very simple experiment. Simply cut off the distracting and disturbing messages and reverberations of the outer world, coming through the senses and the emotions; "let sense be dumb; let flesh retire." This can be done most effectively in a dim and quiet room, through deep physical relaxation, and through the focusing of the inner consciousness serenely upon some spiritual problem in the presence of the Highest.

A snow crystal grows into the twelve-fold symmetry of

*This is the second in a series of devotional articles and meditation instruments by Professor Hart on the general theme, "Christian Leadership in a Time of Crisis." The first appeared last month. The series will continue throughout the year. While this article is complete in itself it will have an added value when read and used as a part of the series.*

its marvelous patterns by being left undisturbed, in the reaches of the upper air, with favorable conditions of temperature and water vapor. A chrysanthemum seed grows into the glory of its flower by being left undisturbed in the dark and quiet of the ground, with favorable conditions of temperature, moisture, and soil. An embryo grows from the fertilized ovum into a living child by being left undisturbed, in the dark and quiet of the womb, under favorable conditions of nutriment and of mother-environment. A creative germ, materials, freedom from disturbance, and

favorable conditions; given these, the divine processes go to work, whether in the snow cloud, the garden, the mother's body, or the human mind. Meditation is simply a method for providing these conditions for the creativity of the soul.

Detailed instructions for entering the inner world, and for setting at work its creative processes, are given in *Living Religion*,<sup>1</sup> in Chapter III, on "Working Relations with Spiritual Reality," in Chapter VII, on "Person-to-Person Relations," and in Chapter IX, on "Triumph through Suffering." For those who seek to discover about the inner world, its resources, and its spiritual potentialities, it is suggested that those chapters be studied and that the appended experiments and exercises be carried out systematically.

The creative processes of the spirit, given opportunity, will bring our lives more and more fully into harmony with the Master Pattern of the Universe. To the degree that we provide the necessary conditions, our thoughts will come into harmony with the mind of God, as made manifest in the Christ. This is the true essence of divine guidance in our lives. Our emotions also will come into dynamic union with the will of the Father. It is this which constitutes the reality of faith and of inspired courage. Our personalities will come into deeper and truer cooperative harmony with the other members of our families, our working groups, and our communities. It is this which fulfills the true meaning of loving one's neighbor as one's self.

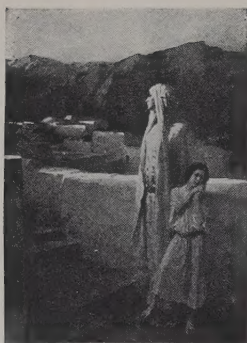
These things come to pass, not through idle wishing, nor through mere pious talking. They must be achieved through rigorous and arduous discipline of the spirit. Meditation provides a technique for working toward these creative spiritual harmonies. But going through the motions of meditation will profit little unless we master certain basic skills and attitudes. Among the most difficult of these are concentration of mind in the relaxed body, complete emotional relaxation, surrender of all pride and antagonism, and maintenance of wholehearted dedication to the task. Progress in these directions can be attained most steadily and reliably if a written record is kept of each meditation period.

In the first article of this series, published last month,

(Continued on page 39)

\* Professor, Department of Social Ethics, Hartford Theological Seminary, Hartford, Connecticut.

<sup>1</sup> *Living Religion: A Manual for Putting Religion into Action in Personal Life and in Social Reconstruction*, by Hornell Hart. Abingdon Press, 1937. 260 pp. \$1.50.



Taylor: "I Will Lift up  
Mine Eyes"

# Why Use Art in Religious Education?

By ABBOTT BOOK\*

IF RELIGION is to be taught effectively, there must be an appeal to the emotions. As a means to this end the fine arts, particularly pictures, can no longer be considered a luxury but must be recognized as indispensable aids in the teaching program of the church.

Art appreciation courses offered by the public schools, the extended use of art galleries, cheap copies of masterpieces, and many well-illustrated magazines and newspapers are helping to make our people picture-minded. These are on the constructive side. But running counter to the good work of these agencies, many commercial interests make wide and costly use of billboards, magazine illustrations, and the like, seeking financial profit. Thus, much of the commercial art is negative in its results and is based on false assumptions. For example, we see advertised every day the various brands of beers, wines, liquors, and cigarettes as aids to good health. Unfortunately, thousands, particularly young men and young women, are being influenced by these false values and are becoming the victims of a well organized and a heavily financed propaganda—largely through the use of art.

In view of the place that art has come to hold in our modern life in changing our attitudes and in stirring us to action, the church that is asleep to the values which may be derived from the use of pictures as a sound and effective teaching medium and which fails to provide for their extensive use handicaps itself.

The chief values a church may hope to gain from the use of good art as the handmaid of the teacher of religion may be summed up as follows:

First, in visualizing truth, art helps children, young people, and adults to know and appreciate the works and imagery of the great painters and the truths that their work sets forth.

Second, as an interpreter, art lifts a curtain, so to speak, and according to one writer is able to "show vistas of history and life and by so doing to shed meaning upon our age and upon our personal problems."<sup>1</sup> By way of illustration let us take Jorgensen's "The Invitation to the Great Supper." The table is spread and the focal center is Christ who is standing in the foreground with arms outstretched extending the invitation. Many of the guests have arrived and are seated and others are moving toward the table, but we also see the three who made excuses—the man who bought a farm, the man with the five oxen, and the man newly married. Now we can contrast this picture with our age. Our excuses for

neglecting the church and the way of righteousness may not be the same, but nevertheless the picture is a perfect illustration.

Third, art can quicken emotions. A great painting reveals not only what the artist has seen but likewise his feelings. The picture is the result of an inner urge that was prompted by his emotional reaction to experience. "All masterpieces have primarily an emotional value, whether or not they convey to the intellect any definite message, and they always will have such a value as long as the human heart is keyed to beauty."<sup>1</sup> Many of our great religious paintings, like Burnand's "Peter and John Running to the Tomb," are dominated by an emotional appeal which is bound to exert a lasting influence on life.

Fourth, as a guide to spiritual values, art renders a further service. The pictures that serve best in the teaching ministry of the church are concerned with the deeper issues and problems of life and suggest through the eye gate a sense of direction. We are often told of the serious decline in church membership and in church school enrolment, but one look at Soed's "The Lost Sheep" fires us to press on in our educational and evangelistic zeal. As we come face to face with talented men and women in our churches who are side-stepping their responsibilities we are heartened when we see the drawing "The End of an Era, Youth Faces the Sunrise," by Johnson. Here we behold a group of young people standing along the bank of a wide river, overlooking a typical American city on the other shore, considering individually and collectively how they can contribute best to the realization of a new Christian social order. It is also whole



Burnand: Peter and John

\* Director of Religious Education, Union Avenue Christian Church, St. Louis, Missouri.

<sup>1</sup> *Use of Art in Religious Education*, by Albert E. Bailey.

some as we ponder over our pagan and materialistic dangers to reflect on the drawing by Gruger, "Not Made with Hands." In it we see a man building himself a house. Evidently his thoughts are entirely about his own personal wants and the desires of his family, but Christ steps forward and tells him about "the house not made with hands." The man has stopped his work and is listening to these words from the Master's lips. We can almost hear him as he replies, "I will build my house anew."

Lastly, we can use art as a builder of ideals. "The good artist finds us thinking that the outside of life is all there is to it and he leaves us with a certainty that the unseen and the eternal are the only realities."<sup>1</sup> Good pictures serve in building ideals of life.

These as well as other values have prompted the writer's church to make a large investment in pictures. The three parlor rooms have been converted into art galleries and the more than two hundred facsimile reproductions on the walls touch upon the life and ministry of Christ. The writer knows of specific cases where men and women who have had

the opportunity to see and study certain pictures have received a spiritual tonic. When a gallery such as this becomes available to the general public the good that the pictures accomplish is immeasurable.

The atmosphere in bare and unattractive assembly and class rooms can usually be improved by the hanging of a few well-selected pictures. To focus the attention of a group of children and young people on a picture in a church interior such as "The Presence," by Borthwick, or in the out-of-doors on such a picture as "I Will Lift up Mine Eyes unto the Hills," by Taylor, will serve to create an atmosphere of worship. Such pictures have great teaching values.

Pictorial art, like music, is a language. It is the means by which the thought and the emotion of a creative personality are conveyed to our spirits or revive in us a livelier consciousness of spiritual qualities and relationships. Someone in every church and community should be discovered who understands and loves art and who can guide the teachers and other leaders in the selection and use of good pictures with respect to their teaching values.

## International Convention of Religious Education

Columbus, Ohio, June 28 to July 3, 1938

### OFFICIAL CALL

#### To the Friends of Christian Religious Education in the United States and Canada

Greetings:

About one hundred and fifty years have passed since the Sunday school was first established on the American continent. In that time it has become an institution of widespread life and power. As a result of its association with other types of work it has developed into the Christian education movement. On Sunday and through the week, in the summer vacation school and weekday schools of religion, in fellowship with character-building agencies in the community, that movement now ministers to more than twenty million persons in all ages of life in North America.

We live today in a world of turmoil and change. Rapidly developing world forces as never before challenge Christian ideals. Values in personal and social life built up over a thousand years are swept away over-night. Cultural standards change rapidly. The world and its standards have challenged the principles of Christianity.

In the face of these conditions the church has the duty to declare the Christian message as a challenge to the world itself. It ought to lay upon the conscience of the world the responsibility for the evils which it allows to continue. It has a right to expect persons and groups courageously to try the Christian way of life. Too long have the forces of righteousness been on the defensive; it is time for them to be vigorously aggressive. For these reasons the theme chosen for the Convention is—

#### THE CHRISTIAN CHALLENGE TO THE MODERN WORLD

The peculiar obligation of Christian education at such a time is apparent to all. It is both fitting and needful, therefore, that the friends of Christian education should come together again in convention to think through the place of themselves and their movement in this world scene

and to plan a program of aggressive action based upon that careful thinking. For, in the history of the Christian education movement, conventions have always played a central part, and must continue to do so.

To this great Convention, therefore, we hereby summon—

Selected and forward-looking MINISTERS, for upon them rests in a unique manner the leadership of the Church of Christ.

Devoted TEACHERS and OFFICERS in the church schools, since they are the guides of growing persons.

LEADERS and friends of CHILDREN and YOUTH, for they are present when life decisions are made.

YOUNG PEOPLE themselves because in truth they are the hope of the world.

The host of WOMEN who teach and serve in our churches and without whom the Christian cause would fail.

LAYMEN who teach and plan and give of their means to this cause, for they too are indispensable to the total Christian enterprise.

EDUCATORS in public schools and colleges, for theirs also is the opportunity.

LEADERS of CLUBS on the farms and in the cities and of many other activities dealing with the character of growing persons, for in many places, outside of Christian institutions, the Christian way of living becomes attractive and real.

Thus, in the face of the needs of the world, to these leaders of Christian education we hereby issue this call to gather in Convention in Columbus, Ohio, June 28 to July 3, 1938.

The International Council of Religious Education

RUSSELL COLGATE, *President*  
HAROLD MCA. ROBINSON, *Chairman, Executive Committee*  
LUTHER A. WEIGLE, *Chairman, Educational Commission*  
MERLE N. ENGLISH, *Chairman, Convention Committee*  
ROY G. ROSS, *General Secretary*

# Can There Be Learning Without Unlearning?

By MARGARET HOLLEY TUCK\*

NEVER teach a child anything which subsequently he must unlearn" is an increasingly common dictum in educational studies.

This ideal has ever been the ideal of the consecrated teacher; but it is being reiterated today in the field of religious education with fresh emphasis in the presence of a generation of disillusioned college Bible students who feel they have had to unlearn most of what they learned in Sunday school. Today the church school is refashioning its curriculum with the hope that it may save the rising generation from the disaster of having to unlearn. In this enterprise there is a wealth of opportunity, and already we see diminishing vast areas of future unlearning.

At this point, however, a significant question presents itself: Though a teacher teach only the absolute truth, can the pupil learn it without a certain amount of unlearning in the process?

Immediately we see that learning depends partly upon the pupil's capacity to comprehend the given truth the teacher is teaching—be it that  $5 - 2 = 3$ , or that "In the beginning God created the heavens and the earth." There are always some children who learn that  $5 - 2 = 2$ , and who have to unlearn it when they give mother change from a nickel.

In addition to occasional individual incapacity to comprehend a truth taught, we meet also a universal habit in children of linking with truth taught certain ideas of their own, not taught, so that the children themselves introduce elements which they must subsequently unlearn. This habit is well illustrated in the development of the child's anthropomorphic conception of God as a kind old gentleman with a white beard. Probably no church school teacher ever taught that God has a white beard. Certainly it is an aim of the modern teacher to teach that God is spirit, and so to spare the children the necessity of unlearning: God is human flesh. The teacher tries to convey the idea of "spirit" by showing the evidence of the spirit: what it does. God is a loving spirit. The spirit of love shows its love in giving—food, clothing, shelter. In this it is like a kind father. But ah! "Like a kind father." What a flood of ideas this simile releases in the children's minds. Father may not wear a white beard, and he may not be old. But God is older than father, even in a child's limited time sense. A white beard goes with the kind old giver of gifts who drives the reindeer sleigh on Christmas Eve. Yes, white beards go with kind old men. God is a kind old man with a white beard. Thus are the children taught "spirit" and learn "body," because of the preponderance of physical images which they spread over the original teaching. Of course, some children learn to say "God is spirit," but the words are no guarantee that the thinking behind them is void of anthropomorphism. Rather, when we penetrate to the ideas, we are likely to discover that these children have given to the Divine Spirit a body, even as they give bodies to their fairy and goblin spirits. At best, these children tend to reconcile the theology

of spirit with their juvenile psychology, as did a certain English child who concluded: "God is a spirit, in the shape of man!"

Do not blame the teacher, nor the child. The teacher has followed the only possible educational course, in leading the child through familiar conceptions toward unfamiliar truth. But after unlocking the realm of the familiar, a teacher is never able to control all the selections the child will make there. He may select a "white beard" too. Some of the selections, and combinations of selections, the child has made for himself, he may some day have to unlearn. It is for this reason, even more than for the occasional individual's incapacity to comprehend, that even though a teacher teach only the truth, the pupil must live to unlearn: there is a "freedom of choice" in the learning process, as in the moral realm, which sometimes errs even in the presence of truth.

Let no teacher entertain the false ideal that he can teach without any necessity for unlearning arising—else reality will compel him to unlearn his ideal! And let our young people, our college Bible students, be taught in their religious education that unlearning is a part of learning normal in the religious experience as in every sphere of life from babyhood, so that they may look upon unlearning not with the bitterness of disillusion, but with joy over a developing self.

In the realm of physical experience, our young people learned in babyhood to walk, by an utterly erroneous theory of the physical universe which ignores the law of gravity and of the principles of equilibrium under gravity, while their tender mothers sought in vain to teach them a more workable, bumpless, system. Had these young people then, in infancy, comprehended aright the principles of physics as they have come to know them in the college laboratory, scarcely would they have dared, with the untutored skills of infancy, try to walk by them. But beginning in infancy with false physical hypotheses, little by little they unlearned them—and learned to walk. And who ever heard one student complain of his disillusionment in learning to walk! As in the realm of physical experience, even so in the religious life, false hypotheses find their way, untaught, into the best directed beginnings of our learning; and we must expect to have to unlearn our infantile theology, as we have unlearned our infantile system of physics. So shall we learn to walk in the Christian faith.

## Schools in Christian Living

MANY communities and churches are participating in this National Teaching Mission, a phase of the United Christian Advance, which seeks to unite Christian forces in building the Christian community, local and worldwide.

*A Manual on Schools in Christian Living*, just published, gives full directions for conducting this practical, life-centered educational enterprise. Single copy, postpaid, ten cents, may be secured from the International Council of Religious Education.

\* New York City.

# What Shall Educators Do About Alcohol?

By GEORGE A. COE\*

THE first thing to do is to revise the teaching of temperance so as to meet, as well as we can, the immediate emergency. Here the building up of resistance to the social momentum is the main essential. The second thing, which should be undertaken at the same time, is to develop a long-distance strategy the objective of which is to provide on a national scale an adequate substitute for the pleasing effects of alcohol.

## RESISTANCE TO SOCIAL PRESSURE

Resistance to the present social momentum can be built up, first, by wise focussing of instruction. The older "scientific temperance instruction" placed too great reliance upon physiology and pathology—the "hob-nailed liver," for instance. The motives of pupils were not effectively reached by study of the viscera. But a boy of long ago was heard to remark, "I'm not going to drink, for I'm to be a locomotive engineer, and engineers mustn't." What determined his attitude was knowledge of a given occupation. The effect of alcohol upon functions to be performed—upon what we desire to do and have done—this is the more important point as far as motivation is concerned. The old question whether a glass of beer has any food value is unimportant. Many a misplacement of zeal took place. I was taught to abstain even from sweet cider. A man in his sixties said to me recently with an amused smile, "Mother told me that if I took even one drink it would set up a craving that would result in an uncontrollable appetite." There was a time when total-abstinence pledges were expected to be a sort of dike against the liquor flood.

Second, the emphasis should be shifted from drunkenness, the saloon, and the linkage of the saloon with vice and crime, to the habits of moderate drinkers and of our respected neighbors. We must face the fact that men and women who drink moderately rarely suffer disqualification on this account in business and the professions. Nor does indulgence lower one's social standing. There are large areas of good society in which the giving and receiving of hospitality and participation in social enjoyments include drinking that is so much a matter of course that one cannot decline to accept alcohol from others or fail to provide it for them without creating a painful situation. We cannot cope with the social respectability of alcohol by denunciation nor by awakening emotions that put our pupils into antagonistic relations with their neighbors. We must calmly rely upon scientific knowledge. Alcohol is a narcotic, not a stimulant. Even small doses of it dull the later-acquired and finer coordinations upon which accuracy and good judgment depend. Consequently it is probable that the grosser evils, which are easily recognized, are outweighed by the unnoticed modification of functions at the higher levels. The danger increases as invention multiplies human contacts and increases our dependence upon machines. "Do air pilots drink?" I asked one of them. The reply was that the pilots with whom he was familiar did commonly drink, but that they knew enough not to go into the air too soon after imbibing. Think

of the risk here! But it is insignificant in comparison with the risk involved in the fact that many thousands of moderate drinkers are daily judging, each for himself, whether his last drink might affect his driving of an automobile. Laws against drunken driving have scarcely touched the surface of this problem. Here is a specific point—there are many others—at which the interest of the young in doing things can lead naturally into scientific truth that affects motivation. The churches might well unitedly ask the authorities of the state to institute methods of ascertaining and preventing the danger of driving by persons who drink but never are caught at the wheel drunk.

Third, let social enjoyments without the cocktail be skillfully organized and promoted as a part of the education of young people.

Fourth, let the economic and the legal aspects of the traffic in alcohol, also the economic aspects of moderate drinking, be known and analytically judged. In a nationally inclusive debit and credit account, how does the enormous use of raw materials and of labor in making, distributing, and using alcohol foot up?

## PROVIDING ADEQUATE SUBSTITUTES

The careful development that these two latter points deserve must be omitted in order that a word may be said about providing on a national scale an adequate substitute for the pleasing effects of alcohol.

A large proportion of the peoples of the earth throughout recorded history have secured through alcohol and similar drugs relief from the strains, the dullness, the monotony, and the drabness of ordinary hours. Capacities for laughter, for fellowship, and for adventure have been released. This is due to the dulling of inhibitions, the throwing off of restraints, to which reference has been made. It is a fair question whether multitudes of persons have not secured from the use of alcohol a net value, and whether this value was otherwise obtainable. Many physicians drink, knowing well the peril, but believing that they can secure a balance of benefit. The late Professor Muensterberg, Harvard psychologist, maintained that total abstinence for the nation, if it were achieved, would bring a net loss on the mental side. There is a subterranean story that a student whose fear of examinations prevented him from passing them was on one occasion given a dose of alcohol without his knowledge, with the result of drowning his fears and enabling him to pass. This story, even if it is apocryphal, helps define our problem. Isn't the almost world-wide hold of alcohol due, ultimately, to the fact that genuine values, in this release of personality not otherwise procurable, are achieved by means of it?

If so, the educational approach cannot be expressed in any simple "Yes or no." Our question becomes, How can these genuine values be had without the enormous evils that attend them? A friend said to me, "Industrial labor is so dulling to the personality of millions that their resort to alcohol is justified. Either the daily grind should be modified so as to give scope for the mind, or the drinking should go on." Other persons have remarked that the whole struggle of

*(Continued on page 38)*

\* Evanston, Illinois. Professor of Education (retired), Teachers College, Columbia University.

# Using the Treasures of Religious Art

## *Methods and Practical Suggestions*

By RICHARD L. SHIPLEY\*

THE Christian religion has enlisted the painter as well as the prophet, the priest, and the poet. Pictures have from the beginning been an important part of the promotional material of our faith. In one dark era, when illiteracy was the lot of the leaders as well as the mass of the congregations, the mosaics and frescos on the walls of the church building were the Bible of the common people. There has been no period in the history of Christianity without its distinctive representation of Christ in art. The face of our Lord is to be found in the catacombs beneath Rome and on Fifth Avenue, New York, with Rockefeller Center and its noble mural of Christ by Frank Brangwyn. To neglect Christian art in religious education is to ignore one large section of culture that has made worthy contributions to truth. The problem before us is to discover how the ministry of great pictures can be made available to the members of our churches and church schools.

### ASSEMBLING THE MATERIALS

The first task of the leader in religious education will be the assembling of the material. The church with wealth sufficient to secure original paintings should commission living artists to create murals for the decoration of the sanctuary. A great painting will not cost so much as a spire and its presence at the altar will be a permanent means of grace. The commission will be a creative act in encouraging artists again to turn their genius to a study of Christ. In the design of windows for churches stained glass should not only be decorative but should carry the symbols of our faith and illustrations of the great events in the story of our religion. The rooms devoted to educational purposes should provide space for fine reproductions of the masterpieces. This form of decoration will be more economical than formal decorations and certainly far more meaningful to the children. The builder ought to cooperate

with the educator in the planning of our houses of worship.

For the leader in religious education to whom these more pretentious suggestions are impossible we suggest a thoughtful and constant collecting of religious pictures. The Sunday school literature of almost every denomination circulates many fine pictures. The secular and religious press has among the myriad illustrations many with definite religious meanings. The publishers of prints furnish reproductions of the paintings on the life of Christ, old and new, which can be used to supplement the regular offerings through the usual channels. With very little expenditure of money, my own collection of pictures on the life of Christ now numbers into the thousands and the gathering of pictures has been a fascinating hobby which has produced far more than pleasure. One should seek pictures and keep them in files and scrapbooks for constant use. Just as leadership education requires time and as choir practice is necessary to present the music of the kingdom, so we must recognize that the treasures of religious truth in paintings will demand some investment of money and study.

### INTERPRETING A PICTURE

A picture to one who does not understand it will hardly mean more than a printed page to one who cannot read. There is an alphabet of art in the symbols, emblems, and attributes which are to be seen in great paintings. These accessories are didactic as well as decorative. There is a rhetoric in art expressed in composition and color which teaches the mind as well as pleases the eye. Just as the history of literature and the biographies of authors aid in the appreciation and understanding of literature so a knowledge of the times and personalities that created works of art is helpful in getting the most from pictures. Art is a serious branch of human culture, and there is no easy or short way for the mastery of a great subject. If one would teach he must learn and spend days and nights with the histories and biographies which bring to the mind the personal elements involved, for these may be of more value to the teacher of religion than an acquaintance with technical matters.

In the study and teaching of a picture the first essential is to see it. One must look long, steadily, patiently, with the eager expectation of discovery. He must bring to the picture an imagination that will enable him to see what no one else has seen, and then beyond that there must be the spirit that underlies all perception of truth, a devotion that will follow any truth that may come to him. These questions are fundamental: What is there in the picture? What did the artist do? What did he mean? What has it meant for mankind? What does it mean to me? What should I do about it? Every worthy picture from the devoted soul of an artist is only a canvas—famous, costly, curious—unless it urges the one who beholds it to a consecration to goodness and beauty. One can never know a great painting except by the transference of the life of the artist, and the divine subject, to his own life.



*Tiffany Studios*

### WINDOWS TEACH OF GOD'S LOVE

\* Editor, *Methodist Protestant-Recorder*, Baltimore, Maryland.

Paintings are available to churches in several forms and the methods of using them will be dictated by the nature of the material. In many churches there are windows containing pictures and ecclesiastical symbols. Many religious emblems are scattered around the church in decorations and furniture. In church school rooms there are reproductions of paintings that were placed on the walls when the rooms were decorated and are now taken as a matter of course. The pastor and teacher would do well to explain these objects to the successive classes that pass through the school. I know of half a dozen churches where a series of sermons on the windows of the sanctuary would bring new truth to the audience and increase the love and appreciation for the church. To get the meaning of the material at hand and use it would be the first step.

The stereopticon presents the best, easiest, and cheapest method of using great paintings in an adequate way. Every school should secure such equipment and make provision for darkening the assembly room for departmental worship services and other uses. Here again builder and educator must cooperate. In the use of slides one should avoid having too many at a time. Religious education should do something to cure the movie-mindedness of American youth and hold one great work of art long enough for the beholder to know that there is joy forever in a thing of beauty. When such a picture is the center of a worship program, both are more meaningful as a result. A single picture held for ten or fifteen minutes while its meaning is being exposed will be most helpful. A few pictures showing various interpretations of the same event in the life of our Lord will witness to the infinite meanings of his acts. Nativities for Christmas, Madonnas for Mothers' Day, Lord's Suppers and Crucifixions for Holy Week will visualize the vital truths of our faith on the great festivals of the church. One should avoid entertainment and make the pictures educational, inspiring, and challenging, by an intelligent and spiritual interpretation.

Large prints may be used effectively in the class room. A serious study of the ordinary picture scroll furnished for each lesson in the International Uniform Series may reveal depths of meaning that will not be found by a superficial glance. Intelligence applied to this material will pay. Fine reproductions of great paintings can be borrowed from many public libraries. In assemblies they may take the place of the stereopticon. The prints large enough to be seen in an ordinary assembly are usually too costly for weekly use and will have to be considered among the permanent decorations of the church.

The class-room use of small prints is most useful. The teacher should have one for each student and induce him to fasten his eyes on the picture that will be his to keep. The prints can be supplied for two cents per scholar, which is cheap police protection for the nerves of the teacher, to put even the lowest valuation upon them. Some teachers have had their pupils act the picture out in pantomime or in simple and creative dramatic activities. The teacher should know the picture but not tell what he knows unless the scholar cannot find it for himself. When he asks, "What do you see?" the chances are that a half dozen fresh, youthful eyes will see much that the teacher missed. Then let him ask, "What does it mean for you and me?" This question answered may carry with it the ultimate value, "What should we do?"



First Evangelical Church, Houston, Texas

## PRIMARY CHILDREN LEARN THROUGH PICTURES

Such materials will, of course, be carefully grouped as to the age and experience of the members of the group. The books and other source materials listed elsewhere in this issue will indicate how this can be done better than it could be dealt with in a brief article such as this.

The purpose of teaching through the use of great paintings should never be overlooked. We are to behold the beauty of Jesus in order to be like him. We are to think Christ's thoughts after him and incarnate his life in our lives. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

## Materials for the Use of Art in Religious Education

*The following information about sources of materials to aid in the use of art in religious education has been prepared by Dr. Richard L. Shipley, author of the article above. It will be a guide to leaders who will want to make use of this significant aid in their work.*

THE best single volume on religious pictures is "*The Gospel in Art*," by Albert E. Bailey, (Pilgrim Press). It is an introduction to the general subject and has a detailed study of the great masterpieces. The author has traveled widely and seems to have read almost everything. He has the power of exact description and spiritual insight. If the teacher or preacher can own only one book on the subject, this is the book. The outline follows the events of the life of Christ. "*Christ of the Men of Art*," by J. R. Aitken, (T & T Clark), is a fine work; it is a history of art, giving attention to the paintings of Christ which have engaged the masters. The subject is treated from the standpoint of artists following a chronology and interpreting the successive epochs. It contains many vivid descriptions and deep interpretations of hundreds of paintings. In values this book is equal to Bailey and should be the second choice in a library on the subject. "*The Life of Christ as Represented in Art*," by F. W. Farrar, (Macmillan), is a good old book, spotty in values, but containing some of the best studies of single pictures that can be found. Following the

(Continued on page 17)

# Let Your Denominational Board Serve Your Church

By W. C. PARRY\*

**I**N THE main denominational boards of Christian education exist to serve local churches. Some include colleges and most of them include some form of summer conferences or assemblies in their programs, but still the major effort is directed toward helping local churches to meet better the religious needs of children, young people, and adults.

To the extent that denominational finances permit, the usual practice is to have a national staff of specialists in various fields of work such as children's work, young people's work, adult work, leadership education, social education, and missionary education; and also to have a field staff to render more direct service to local churches within an area of one or more states. In this article we shall attempt to point out the more common services available through national staff groups and area directors.

## THROUGH NATIONAL STAFF

**STUDY MATERIALS:** One of the most common and widely used services of national groups is the preparation of study materials for Sunday church schools, weekday church schools, missionary societies, men's groups, young people's groups, and a variety of other activities in the local church.

**PROGRAM HELPS:** Beyond the scope of study materials is a vast body of program helps for practically every activity in the church or in any way connected with the church. Pastors, Sunday school superintendents, teachers, officers, organizational leaders, parent-education groups, and others will find suggestions for effective program activities as part of the resources furnished by national boards.

**ARTICLES IN CHURCH PAPERS:** Weekly and monthly denominational papers continually carry articles by national board members and other specialists giving help to local leaders and general church groups. Church papers quite often furnish the best up-to-date resource guide for local workers.

**CORRESPONDENCE:** The volume of mail going through a national office is tremendous. Questions concerning practically every phase of church life are given careful attention either in a personal reply or by sending some printed or mimeographed material.

**CONFERENCES, CONVENTIONS AND ASSEMBLIES:** A considerable part of the time of national workers is given to service through state and district gatherings. This service usually is in the form of addresses, of group and personal conferences, and to quite a large extent of supervision and direction. Through such gatherings local church leaders are provided an opportunity for personal contact with na-

*Last month the Journal carried a special article showing ways by which the state council can serve the local church. Mr. Morrison and Dr. Burleigh, who were so prominent in that discussion, will find from the accompanying article that the denominational board also is at their service and that of all other workers in local churches.*

tional leadership. Direct local church contact is usually a rare possibility because of the limited national staff and the large number of churches to be served.

**DISTRIBUTION OF LITERATURE:** Much free material is available. This material is provided as a means for helping local church workers meet specific problems. Every local church worker should familiarize himself with the type of free material available from his national board. Along with this is an ever increasing quantity of pamphlet and low

priced booklet material developed especially to serve the needs of those who feel they have neither time nor money to invest in larger and more expensive materials.

**LEADERSHIP EDUCATION:** Practically everything a national staff does is in the field of leadership education—program helps, magazine articles, correspondence, state and district contacts, distribution of literature, and other activities. Beyond this, however, is a phase of work more commonly known as leadership education which involves specific courses of study and in some cases supervised activity. Definite text books are recommended and in many cases leader's guides are provided. Much of this work provides for credit both denominationally and interdenominationally.

**COOPERATION WITH OTHER GROUPS:** Increasingly there is a felt need for cooperation between denominations and other character building agencies. This cooperation very often begins to express itself between national boards in such agencies and enterprises as the International Council of Religious Education, the Federal Council of Churches of Christ in America, the United Christian Youth Movement, and the United Christian Adult Movement. These united forces provide patterns and materials for effective cooperation between groups in the local community.

**HELPS FOR PASTORS AND CHURCH OFFICERS:** Some church groups are producing helps prepared specifically for pastors and church officers while others are suggesting certain ones of their general helps as being particularly valuable. Whichever approach is used by the denominational board, church leaders will do well to avail themselves of the service provided.

**SOCIAL EDUCATION:** Some denominations have a separate board for social education while others are recognizing it as an essential phase of Christian education. Whether the work is carried forward by a separate board or as a part of the total program of Christian education the relationship is very close. Such vital issues as world peace, the liquor problem, economic security, employment, marriage and divorce, and crime are considered from a Christian standpoint. Many study materials are available and there is an increasing number of guides for local church and com-

\* Director of Field Supervision and Adult Work, United Christian Missionary Society (Disciple of Christ), St. Louis, Missouri.

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# Too Busy to Live

By WILLARD R. JEWELL\*

IT WAS the year before the depression when people still had money to spend. I was riding on an interurban train in northern Indiana one evening when a well-dressed man of perhaps sixty years of age, who had been sitting across the aisle from me, came and sat down beside me, saying: "We seem to be alone in the car; we might talk as we ride." After introducing ourselves, I asked him what his business was and he told me that he was a traveling man.

"What do you sell?" I ventured to ask.

"Oh, I sell furniture," he replied.

"Good," said I, "tell me about it."

I seemed to have stepped on his self-starter, for he began with all the enthusiasm of an experienced salesman to tell me about the joys of selling furniture.

"You know," said he, "I like to sell furniture. I've worked for this same firm for thirty-five years. It's the best furniture house in America, and I sell the best furniture in the world. The firm is convinced that I know how to sell furniture. They send me only to the larger towns. I get the big orders, and don't have to bother with the little ones."

"But," he continued, "I don't take time for anything else. I give all my time to it. I'm on the road continuously. You know, I *like* to sell furniture."

I hinted that he must be making a pretty good commission. Somewhat reluctantly he replied: "Well, I don't mind telling you, I do make a pretty fair commission. Very seldom do I make less than \$50.00 a day."

I drew a deep breath and waited for him to go on. Presently he said: "Today at noon I did not have an order on my book, but tonight I have enough orders to net me a commission of \$150.00."

I drew two long breaths and still waited for him to go on. "But, you know," he continued, "I don't do anything else. I never go to a show. I seldom get home. I work night and day. But I like to sell furniture."

I ventured to ask another question: "Do you have a wife?"

"Yes, but I do not see her very often."

"How does she feel about it?" I asked.

"Well, she thinks I am away from home a good deal; and sometimes I fear that she thinks I don't care very much. But, I've got to sell furniture."

"Do you have any children?" I ventured.

"Yes, and that's the pathetic thing about it. I don't more than get into the house until that young fellow in high school says: 'Dad, how long are you going to be home this time, and when do you have to go away again?' But I can't help it. I've got to sell furniture."

I turned and looked out of the window into the darkness, I sighed deeply and said to myself: "There are some people who are so busy trying to make a living that they don't have time to live."

After his enthusiasm over selling furniture had partially spent itself, he turned to me in a rather condescending attitude, and asked, "And what is your business?"

"Well," said I, "I can't match your commission of \$150.00 a day, nor one tenth of it, nor one fifteenth of it, but I'm in big business too."

"So? What is your business?"

Then I grew enthusiastic. I told him of the work I was trying to do as a leader in Christian education. I told him of the camps for boys and girls and the summer assemblies for young people and adults, of the young people who had joined the Life Service League as a result of meetings I had held, and of the decisions for Christ and the church. "I am going to a meeting tonight," I said, "where I hope to be able to inspire three hundred people to live for something worth while. The difficulty with young people is that they do not discover things that are big enough to live for until it is too late to prepare for them. One half the people live their allotted time and die without ever discovering what God intended them to be. They usually drift into something as a lifework, and often something that is far beneath their better selves. 'What makes life dreary,' said George Eliot, 'is the lack of a motive, something to live for.' One is not fitted to live until he has discovered something for which he would be willing to die, and then live for it. My task in life is to help young people to build their lives on the things that money cannot buy, and on those things which the absence of money cannot take away. I will never make a fortune in money. In fact, I expect to die poor. But I'd rather invest my life in building Christian character than to dwindle down into a mere millionaire."

For a moment my friend sat looking out of the window staring into blackened space. Presently he turned to me and said: "Man—I've forgotten your name—but man, you've got me beat a mile." Then he continued: "Go on, my brother, go on. May God bless you. The thing that you are doing will live on and on, long after my furniture has all been used for kindling wood."

## Successful Season of International Council Camps

THE camp conferences of the International Council have just closed a successful summer season. The program has been of a high grade with strong faculties and competent counselors. The campers themselves have been carefully selected and of high quality.

The attendance of campers was as follows:

Lake Geneva Youth Camp .....	304
Winnepesaukee Girls' Camp .....	181
Winnepesaukee Boys' Camp .....	94

For these three camps this is a total increase over 1936 of 167 or over 40 per cent.

Mr. Ivan M. Gould, Associate Director of Young People's Work of the International Council, is being heartily congratulated on this successful season which is his first year with the program of the International Council, including responsibility for setting up and carrying through the summer camps.

\* Director of Christian Education, Indiana Baptist Convention, Indianapolis.



# The Hobby Shop

## *With Illustrations of Its Activities*

By MERRELL M. BRAMMER\*

**D** ID you want to work in a shop where there were hammers, saws, planes "and everything" when you were younger? If you are like most of us you still would like to make things with tools and try your hand at various crafts if you had the equipment and someone to share the work with you. I have found that an interest in constructive hobbies is shared by boys and girls and men and women of all ages. Last year 205 different people between the ages of seven and seventy-three used the Hobby Shop in the basement of our church. This shop is now equipped so that twenty-five can work at one time and is open to any one in the town—regardless of church connection or race—between the ages of seven and seventy-seven. During the past year the shop was open more than 250 working hours with an average attendance of about fifteen each hour. The shop is maintained by our church at a cost of less than twelve cents per working hour.

This is a constructive Hobby Shop and not a series of manual training or craft classes. It is constructive in two ways. In the first place this is almost entirely a construction shop—a place where people make things with tools and the skill of their hands. So the hobbies here are entirely different from the hobbies of collecting stamps, coins, or rare articles. This shop is constructive in the second place because of its effectiveness as a character building agency. Those who use the shop, work there because they have something they want to make and because they find the shop well equipped and an enjoyable place to work with others. They do not go there to be reformed. But when one voluntarily does wholesome work in making useful articles for one's self or another in an environment that calls for initiative, co-operation, and responsibility, worthwhile changes in one's character do occur unconsciously.

### HOW OUR SHOP STARTED

The shop began this way. Four and one-half years ago when I found that five eighth grade boys, whom I wanted to know more personally, liked to make things at home with the few tools each had, I suggested that I might be able to get permission for us to clean out a basement storage room of the parish house and there build a bench where all of us could work. The only question was "when?" By six o'clock the next afternoon the junk was out of the room and a work bench was well under way. It was found that each one had some tool he could donate to this common shop. As the news of activity spread we were surprised to find one person giving us one of his three saws, another two hammers, a third a set of wood chisels; and the church bought a \$1.19 hand jig saw to which one of the boys attached a used washing machine motor. So in this basement room, 10 x 12 ft., without outside light and with only a small gas stove for heating, a work shop was started. In

a short time the smaller boys wanted a chance to work there and then the girls wanted an afternoon when they could make things. After much consideration some simple rules regarding the use of the shop were drawn up by the boys and other groups were permitted to work with all rights and privileges, providing they put up their tools when leaving and followed the other simple but important rules. The annexing of another room the following year did not long solve the housing problem for more workers continued to come. Our minister came to the rescue then and suggested that a larger well lighted room, 30 x 30 ft., in the basement of the church building be given to the shop. The heating pipes from the furnace to the auditorium go through this room so whether used or not it remained comfortably warm during the winter. The church school work shop then became a parish and community Hobby Shop—and is still growing.

### HOW THE SHOP OPERATES

The shop is now open on the following schedule of five periods each week throughout the school year and is used each day during the Daily Vacation Church School in the summer.

Tuesday 3:30-5:00 for boys and girls from the first to the third grades.

Tuesday 7:00-8:30 for high school students and adults.

Wednesday and Thursday 3:30-5:00 for boys and girls from fourth grade up—parents included.

Thursday 7:00-8:30 for the radio club.

The radio club was started two years ago and is the only group with closed membership. One of the fathers in the church who is a radio expert gives one night each week to eight boys of sixth grade or older who study the fundamentals of radio with the help of a manual he has written for them and during the school year construct their own receiving sets using mostly old radio parts which are donated. The shop is never open without an adult advisor being present. When younger groups are working two or three helpers are usually present.



TOOL BOARD

Mr. Brammer and student

\* Director of Religious Education and Student Activity, the First Church in Oberlin, Oberlin, Ohio.



RADIO CLUB

During the first three years Mrs. Brammer and I were the only leaders. Then the radio club was introduced with a special leader and during the past year and one-half we have had the help of two college students and two high school students. The two high school helpers have grown up with the shop. Mrs. Brammer introduced reed basketry weaving and has had a regular part in the development of the shop, particularly in helping the workers make patterns for useful articles that can be made simply but artistically.

The shop operates in a most informal way. The boy or girl, college student or parent comes with an idea of what he wants to make. Sometimes similar articles have been made there by others; sometimes it is an item no one there has ever tried before. In either case the person checks his plans with one of the adult advisors to see if the needed materials are on hand and to get any suggestions on the plans that may be helpful. The worker then proceeds on his own initiative and checks with the advisor only as he may need help. Sometimes the proposed construction job is too difficult for the worker and should not be started, as was the case when a junior high school boy wanted to make a fourteen foot outboard motorboat. But this was not declared too difficult until the boy got a blue print of plans for such a boat and had had three conferences with me to figure the cost and examine the type of cutting, shaping, and assembling that would be necessary. The facts, not I, convinced the boy that he had better make a particular type of step ladder needed in their pantry at home rather than the boat. However, if the plans are practical but no one in the shop knows how to make a special kind of joint or make a certain cut on the lathe, then the worker goes to see a machinist, cabinet maker, or carpenter for advice on this technical matter. Three men who are "specialists" along these lines, but who are too busy to help in the shop have volunteered to give time for such consultations.

There is no charge made for the use of the shop. The local merchants donate orange crates, fruit boxes, and other wooden packing boxes. When this wood has been planed and sanded it makes excellent working material—and at no cost to the boys or girls. Many tools have been donated by interested people in the parish. However, a circular bench saw which was offered to the shop was not accepted because an attempt is made to add no tool that might cause serious injury to a worker. For the convenience of the workers the shop does keep on hand three-ply wood, basketry reed, and a few planed boards which are sold at cost in quantities starting at one cent orders. Older workers doing leather or metal work order their own materials.

When something is purchased from the shop the worker fills out a card and lists on it the amount of the purchase (usually one cent to fifteen cents) and the amount paid. When further payments on account are made the worker records this on his or her card and pays the money to the bank—a tin can fastened to the wall with a hole in the top of the lid—and not to an advisor. This systems tells the boys or girls better than words can that this is their shop. They understand the direct relation between their individual payments of three cents or four cents for pieces of ply wood and the later purchase of a 3 x 4 foot sheet to restock the supply. They come to understand better the value of money and materials and appreciate the value of the tools they use and the wood and other materials.

#### RESULTS IN CHRISTIAN CHARACTER

The shop is so set up and advised that those who come there catch the spirit of cooperation. They see that the shop is made possible by the cooperation of many people in the parish. The church furnishes miscellaneous items such as nails, glue, and sandpaper, pays for the electricity used, and provides \$10.00 a year to buy new tools or to replace worn ones—a total of about \$30.00 per year. The leaders donate their time, except two college students who receive some N.Y.A. help for their services. The merchants and other individuals donate boxes and scrap wood. The shop operates on the principle of cooperation among all the workers. Three people may be ready to use the jig saw at once, so two must wait their turn. To make it fair to all they have established the rule that when there is a waiting line each worker is limited to a five-minute turn. For the lathe each may have a ten-minute turn.

There is also opportunity to help fellow workers with difficult parts of the work. When a fourth grade boy got ready to assemble his five-shelf bookcase he received the necessary help from the worker at the bench next to him. In this environment an advisor, though an adult, is thought of as a fellow worker and companion: Some of my most intimate contacts with people in the parish and community, many of whom I otherwise would have hardly known, have been made as we worked together in the shop. It is in such an environment that boys and girls and adults often talk about their deeper selves.

A new worker is always greeted by an advisor and shown about the shop. A quick analysis of the personality of the worker helps to guide the point of emphasis in the conversa-

*(Continued on page 19)*



THE BASEMENT SHOP

*Mr. and Mrs. Brammer and regular working groups*

# Let Us Sing Together

By CLARA BEERS BLASHFIELD\*

A DELIGHTFUL element in family life in the past was the "get-together" of young and old to join in singing. The groups surrounded the much used reed organ or the new upright piano, or possibly some member of the family or neighborhood company would take a violin out of its case and add it to the instrumental accompaniment. Few families, it seems, cultivate this custom today even though many who read these words are recalling happy evenings spent in just such a way. Of course, there are many more things to do than there were in the old-fashioned family of some years ago. But the values of music and of family fellowship remain the same. The benefits to be derived from such a period and some suggestions for carrying it out are worthy of consideration by parents and leaders in religious education.

## VALUES IN FAMILY SINGING

Singing makes articulate within us something that must otherwise remain unexpressed. It permits us to create beauty instead of just standing outside of it. Moreover, one cannot really understand life or love or joy or ideas or feelings until he has dealt in them and had some experience in them. Music renders such a service to those who experience it.

Since education is after all largely the result of the reaction of a child to his environment, it becomes our duty to prepare an environment that will aid in the development of desirable qualities of life. What we cause a child to learn is not after all of such vast importance; the important thing is what we cause him to love. It is not so much what our child does with music that counts, but what the music does to the child. Let us, therefore, plan musical evenings when as family or neighborhood groups we can learn the joy of experiencing and of creating beauty through music. Music, we know, not only brings beauty but it brings a spirit of unity and harmony into a group. Singing together, or even actively listening together to beautiful music, brings people into a certain sympathy with each other. Differences are forgotten and likenesses increased. Singing with our children helps each to love and understand the other better.

## SUGGESTIONS FOR MUSIC IN THE FAMILY

In planning musical evenings care should be taken. With very little preparation, however, one can work out an enjoyable and worthwhile evening of music that will appeal to young and old. Someone in charge should select familiar and worthy music that will not be too much beyond the younger friends in the group. In a very informal and easily planned program of this nature, it is interesting to have a familiar hymn sung by the entire group first. Then, someone can tell or read something about the author of the words or the composer of the music, or both, and give any interesting details regarding the origin of the song. Then, the group can again sing the song and see if it holds new meaning for them this second time. To ask one or a few to sing the verses while the others hum, all joining together in the chorus, makes an acceptable variation. If a picture can be procured that expresses very nearly the same message as the song proclaims, this picture could at this time be shown.

It should be put in a prominent place so that all can enjoy the message the picture brings in its own way as the accompanist again plays softly the music of the song itself.

A well chosen instrumental selection, if possible of a related theme, may be listened to as it is played on the piano or other instruments available. Several carefully selected phonograph records may be used if this seems desirable and if the group interest is sustained. To give all a feeling for the value and delight that songs have always given people, such a story as Maude Lindsay's "The Song that Traveled," found in *The Story Teller*, could be told or even read to the group. It is better always to end the program while interest is still high rather than to continue longer. In closing the program several other hymns, with or without hymn stories, could be used. After this the people should be asked to choose a few songs so well known that the lights could be turned low while all sing from memory. "Now the Day is Over" makes an appropriate closing.

If this easily prepared program has been a success, a second and somewhat more elaborate program can be carried out on another evening. A committee from this family or neighborhood group might be appointed to work out a plan for one or more future home evenings of a musical and religious nature. One of the younger children should be placed on the committee, thus enlisting his interest, giving him a chance to have some word in the planning, and helping him to learn to cooperate with adults and young people.

Since music, pictures, and poetry are so closely related and since each makes the others more vital and interesting, it would be well to use pictures and poetry to reinforce the music. With an occasional related story or incident told by someone prepared, a very interesting evening should result.

## A NEIGHBORHOOD AND FAMILY GROUP

A neighborhood group, of which one member was an accomplished musician and another a woman much interested in creative drama, worked out the story of Men-



Photo, Ruth Alexander Nichols

OLD AND YOUNG JOIN IN SINGING

*International Journal of Religious Education*

\* Milwaukee, Wisconsin.

delssohn's life in dramatic form. The parts of Felix and Fanny were taken by the younger children. Boys and girls of varying ages played selections of Mendelssohn's at different stages in the lives of the two Mendelssohn children. Many lovely hymns of the church and a number of children's worship songs have seen set to Mendelssohn's music, so some of these were sung by all who knew them. Selections from "Elijah" were given by means of the phonograph. This proved a most attractive and valuable evening.

This plan could be used with the life story of any of our great musicians, although that of Mendelssohn happens to be as fascinating as one could desire and is of unusual interest to children. If there is to be a Sunday evening radio broadcast of special merit, a family or neighborhood group could get together early and give anecdotes regarding the composers and performers whom they are to hear.

### A SAMPLE PROGRAM

For an informal musical evening in a home, one with a ready response from old and young, the following outline is suggested:

HYMN: "Day Is Dying in the West," by the group.

BRIEF PICTURE STUDY: A Turner sunset painting or other sunset picture could be shown and its beauties pointed out by someone prepared to do so.

PIANO AND VIOLIN: Other instruments should be used if available. After the chorus of "Day Is Dying in the West" is softly played, "The Angelus" by Millet may be shown, with an explanation of its meaning. "L'Angelus" is the way Gounod told in music the same story that Millet told in picture; his is a tone picture. It may be played as the picture is more carefully studied.

HYMNS: "Father We Thank Thee for the Night," by the younger children; "For the Beauty of the Earth."

POEM: "God's World," by Edna St. Vincent Millay.

READING: "The heavens declare the glory of God." Beethoven's music for "The Heavens Are Telling" may be played on piano or phonograph.

HYMNS: "Praise to God for Things We See"; "This Is My Father's World"; "Now the Day Is Over."

At the end the lights be turned low while all relax in enjoyment of soft phonograph or radio music or in singing a few old favorites that are known by heart.

### SOME SOURCE MATERIALS

Below are listed some helps for planning home programs of music and worship.

PHONOGRAPH RECORDS: The following Victor records are played by the Philadelphia Orchestra:

Alceste—Prelude—Lulli  
 Afternoon of a Faun—Debussy  
 Carnival of the Animals—Saint-Saëns  
 Shepherd's Christmas Music—Bach  
 Scheherazade—Rimsky-Korsakov  
 Song Without Words—Tschaiakowsky  
 Anniversary Set—Bach  
 Moment Musicales—Schubert  
 Nutcracker Suite—Tschaiakowsky  
 Symphonies 7 and 9—Beethoven  
 Symphony 8—Schubert  
 On Wings of Song—Mendelssohn

#### BOOKS:

*Lyric Religion*, by H. Augustine Smith  
*Famous Hymns with Stories and Pictures*, by Elizabeth H. Bonsall  
*Song Friends*, by Clara Beers Blashfield  
*Discovering God in the Beautiful*, by Nathana Clyde

## Materials for the Use of Art in Religious Education

(Continued from page 11)

events of the life of Christ, the book takes more than one half its space in describing the pictures up to the boyhood of our Lord. La Farge, "*The Gospel Story in Art*," (Macmillan), is a sumptuous volume, without index, containing informing studies of great pictures by one who himself was a master. The author holds that "with the works of Rembrandt the representations of the life of the Bible almost ceased." His own work is a fact that can be used against his estimate of modern artists. "*The Life of Our Lord in Art*," by Estelle M. Hurl, (Houghton, Mifflin & Co.), is a classic, economical, easily obtained from second hand book stores, and has a wealth of information. "*The Bible in Art*," edited by Clifton Hardy, (Civici Friede), is a book of last season with hundreds of illustrations of all periods, short comments, modern in format and method of reproduction.

"*Sacred and Legendary Art*," by Mrs. Jameson, (Houghton, Mifflin and Company), is probably the best book among those easily obtained to give an understanding of the significance of the symbols, emblems, attributes, and colors to be found in classic pictures. Mrs. Jameson is writing of the things that do not change and the age of her book does not destroy its value. "*How to Distinguish the Saints in Art by Their Costumes, Symbols, and Attributes*," by Arthur De Bles, (Art Culture Publication, Inc.), has more than four hundred illustrations to aid in the study of religious art.

Stereopticon slides can be purchased and rented from many denominational boards and commercial firms in all parts of the country. Each teacher will do well to investigate the possibilities of his area. Renting is more satisfactory than owning as slides are expensive and those too often used accumulate in a short while. Many of the great museums have fine collections for loan purposes at a very much lower cost than dealers.

Reproduction in low priced prints for class-room use may be secured through The University Prints, Newton, Mass., whose catalogue has the finest listing of classic paintings that the writer knows. The black and white pictures sell for one and one-half cents each in  $5\frac{1}{2} \times 8$  inches, which is the only size carried by this firm. The firm will also supply slides of any picture in their collection for fifty cents. The Perry Pictures, Malden, Mass., supply prints for two cents each in  $5\frac{1}{2} \times 8$  inches and in other sizes at a very low price. George P. Brown and Co., Beverly, Mass., have the same service.

Information regarding two new and important books in this field to be published this fall has just been received. "*Art and Character*," Albert E. Bailey, will be issued by the Abingdon Press. It will list over sixteen hundred pictures that are suitable for use in religious education, arranged by artists, cross-reference for moral values, and provided with complete data as to where each picture can be secured. "*Christ and the Fine Arts*," by Cynthia Pearl Maus, will be published by Harper and Brothers. This anthology organizes the material on the life of Christ in six major sections, each with several sub-sections. It includes ninety full-page half-tone reproductions of great masterpieces of religious art with their stories; more than two hundred choice poems, seventy-one stories in addition to those interpreting masterpieces of art; and one hundred and seventeen hymn stories.

# The Churches of the World Face the Issues

## A Report of the Oxford Conference

By PAUL L. WARD\*

OXFORD, ENGLAND, last summer witnessed a most remarkable church gathering. Public halls and college buildings were filled for two weeks in July with churchmen from some forty-five nations and nearly every part of the globe. The three hundred official delegates represented Christian churches old and new, from the Orthodox churches of the Near East to the youngest churches of India and the Far East. Two, and only two, large bodies of Christians were conspicuously absent. The Roman Catholic church was not taking part. The delegates of the German Evangelical church at the last moment found it impossible to leave Germany.

This was a conference on "Church, Community, and State." The Universal Christian Council for Life and Work had called the churches of the world to join in this as an attempt to reach a common understanding and attitude toward national problems. The subject had been chosen years before in the light of recent developments. A broad and thoroughgoing foundation had been laid by a special research staff which, calling upon the outstanding Christian scholars and thinkers here and abroad, had in advance placed before every delegate careful studies of the basic issues to be faced. Even draft reports were ready as a basis for discussion.

As an experiment in inter-church cooperation, or, as the new word goes, Ecumenism, this conference was building upon the work of the Stockholm conference in 1925. In a real sense, moreover, it was simply a stage in the whole ecumenical development that was already under way at the World Missionary Conference at Edinburgh in 1910. So, one of the final acts at Oxford was the adoption of measures to make possible the union of the Universal Christian Council for Life and Work, and the World Conference on Faith and Order, thus to provide a single leadership for bringing closer together the scattered churches of the world.

The delegates arrived at Oxford on July 12 and after a few introductory sessions were divided into the five working groups. Two of these sections were to study the basic relation of the church to the nation, one considering the nation as a community, the other the nation in its political aspect, as state. The other three sections were to treat the relation of the church to the nation with regard to the economic order, to education, and to the international order respectively. For the first week a series of addresses, setting forth basic points of view, accompanied the section meetings on the program. Then in the second week, after

*Whatever concerns the church is also thereby the concern of religious education. Therefore, the world conference on the church held in Oxford last July is very much the business of readers of the Journal. In this article it is described and interpreted by a young man who is active in the youth program of the churches.*

some feverish labor, the sections brought forward their reports. One report was discussed each day, in two plenary sessions, though this gave time for only about twenty speeches of seven minutes each on the report before it came up for a vote of approval as worthy, with the indicated revisions, of serious consideration by the churches.

This was the core of the work of the conference, but alongside there were two secondary programs. Several hundred associate delegates sat in the balcony of the Town Hall during the plenary sessions and at other times had a special series of meetings and addresses. Then in a nearby college one hundred youth delegates, also from all over the world, had their headquarters. Besides the privilege of sitting on the stage of the Town Hall and listening there to the work of the plenary sessions, these youth leaders had their own section meetings, in which during the first week they too wrestled with the problem of church and nation.

For any member of the youth group the main conference was a dramatic spectacle. The church leaders from the eastern Orthodox lands were impressive figures, especially the Archbishop of Bulgaria in his white and purple. The six presidents of the conference were noteworthy for the excellence of their leadership of the meetings—the three Archbishops of Canterbury, Thyateira, and Sweden, the Bishop of Dornakal (India), Professor Brown of New York, and Pastor Boegner of Paris. The Archbishop of Canterbury in his opening address at the Sheldonian Theatre spoke of the tragic fact of the absence of the German Evangelical delegates, and the singing of "A Mighty Fortress is Our God" which followed was an expression of deep sympathy. His Grace of York held the center of the stage when he presented the judicious report of the special committee of thirty-five proposing the union, and again a few days later when the measures necessary were voted on and approved with unanimity. Dr. John R. Mott was the key figure during most of the second week, when he was the one who selected and called upon delegates to speak.

The fact that three languages had to be used as a matter of course was in itself dramatic. But this language problem was a new one for many Americans, and the frequency with which French and German were employed was perhaps a real handicap to understanding. Yet the Continental delegates, nearly half the whole number, were in many cases glad to use English for their speeches. Mimeographed translations were always available in time for the addresses and reports, and a staff of excellent interpreters made quick and illuminating résumés of each extemporaneous message, in the other two languages.

(Continued on page 38)

\* Chairman, Committee on United Christian Youth Movement and Student at Harvard University, Cambridge, Massachusetts.

# The Emphasis in the Local Church

## "Christ in the Life of the World"

IN RECENT issues the attention of *Journal* readers was called to the inter-church emphasis for the coming year, "Christ in the Life of the World." Full information in a general way was given. In this article suggestions are offered as to ways by which the emphasis can be carried out in the local church. Local leaders will need to adjust these proposals to their own needs.

For one thing, a group in the church could conduct a World Citizenship Referendum. Plans for this have been worked out by the inter-church committee that has made the general plans for this emphasis. Blanks have been prepared by which the referendum can be carried out. It is primarily an educational instrument rather than one for ascertaining statistics on attitudes and opinions. It can be used readily in the local church as a whole, classes, young people's societies, conventions, youth conferences, and other groups. There will be no attempt to collect and tabulate results in a central agency, but it will be possible to gather some summaries of result. Local leaders should get in touch with the headquarters of their own denomination or other agency in connection with their use of the referendum. Full information can be secured from the International Council.

According to this plan the members of the group will vote to indicate their own convictions and practices on some of the important world problems of today. These include, The Range of Christian Fellowship, touching such matters as our attitudes and practices in regard to other churches, Roman Catholics, Jews, and so on; Means of Strengthening and Expressing the World Fellowship of Christians, such as missions, friendships with those of other races, foreign news in papers, and other ways; Means of Expressing a Christian Patriotism; Christian Means of Working for World Peace and Building the World Community on a Christian Basis; and Means of Sharing in the World-wide Enterprise of the Christian Church. A questionnaire is to be circulated and the results showing the views of the members compiled.

Then, the group could rebuild its educational program on the basis of what it has discovered after such a referendum as this. A committee or other group of leaders should study the returns from the referendum. The result will be illuminating. It will show the points at which the church or other group has succeeded, or failed, in developing world-mindedness among its members. The group can then change and enrich its program by some of the specific steps suggested below. If this is not done to follow up the referendum, merely taking the votes may result only in arguments or a sense either of defeat or of undue self-congratulation.

Next study and discussion groups to enlarge the present program can be provided. Adult classes, young people's classes and societies, groups in mission study, forums, special classes for the consideration of some particular problem are possibilities in this connection.

Also, the pastor could preach a series of special sermons on world needs and issues. The referendum and the study courses would provide an effective background for such sermons.

As well, once each month during the year the group could set aside, or adapt, its regular topic and make use of

some special material on world needs and Christian solutions. (Some usable materials for such groups were listed in the *July Journal*, page 6.)

Further, the church could share in the observance of special events. For information about Children's Peace Sunday, November 7, leaders can write to the World's Sunday School Association, 52 Madison Avenue, New York City; about the Christian Youth Peace Demonstration at Armistice Day, to the Committee on Christian Youth Peace Demonstration, 22nd Floor, 203 North Wabash Avenue, Chicago; and about Race Relations Sunday and Goodwill Sunday, to the Federal Council of Churches, 297 Fourth Avenue, New York City.

Church groups could also share in some special project, such as, a visitation to persons or groups of a different race or status, educational programs in schools and clubs, exchange of visits and fellowships, and other activities.

In these and other ways leaders in Christian education can share with those of all Protestant churches in this emphasis on "Christ in the Life of the World."

Among many other values from such an emphasis the group will be prepared most effectively for the great quadrennial convention of the International Council in June, 1938, which is announced on another page. For its theme is "The Challenge of Christianity to the Modern World."

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### The Hobby Shop

(Continued from page 15)

tion about the shop. When a bravado junior high school boy comes to the shop he is shown the tools and is told that he, as any worker, can use any of the equipment, but particular point is made of the necessity of cooperation and of the fact that since there is only one lathe every one takes turns. When a timid high school girl comes she is also shown the equipment and told about the shop but here the conversation centers about the things she *can* make, and she is shown a nice sewing basket that a girl of her age made as her first job of reed weaving. The first worker goes home at the end of the period feeling that this is a good place to work, and that, since many use the tools it is only fair to take turns. He may still be convinced he can work faster than others but he is not so sure he knows *everything* about tools because that mitre joint didn't fit so well as it should. The other worker goes home feeling that though she never did anything like that before, nevertheless she has started her basket. She has gained confidence in herself!

Those who work in the shop find a constructive use for their leisure time and develop their own skills. They learn to cooperate and work with others and have an opportunity to make useful things for themselves and other people. At least half the things made in the shop are used as gifts—a spool holder or sewing cabinet for mother, a book rack or letter basket for dad, a doll house for sister, a game board for brother, a toy for the children's hospital, or a cabinet for a church school class. We teach giving in our church schools, but so often the boys and girls do not have a chance to give something they have made and is genuinely their own.

# The Pressure-for-Beer Campaign

## What Are the Facts?\*

LAST April in New York City a group of brewers formally launched what is known as the United Brewers' Industrial Foundation. The avowed purposes of this organization are "to interpret the public interest to the brewers, so that they may govern their actions and attitudes accordingly," "to interpret the industry to the public, so that the public may judge of the industry on the basis of facts," and to cooperate with all civic groups to further temperance. The budget for its first year's work is reported to be \$300,000 and thereafter to realize its purposes it is reported to be planning annual budgets of a million dollars each. About one-half of the brewers of the United States are included in the membership of the Foundation.

The special emphasis at the organization luncheon dealt with the supposed value of beer in the home. A brochure has been issued by the Foundation, entitled "Beer in the American Home," which was prepared by the director of the home institute of a large New York daily. It suggests the use of beer in cooking, in baking, in the preparation of sauces, and in other ways.

Other publicity materials include a booklet on "The Economics of American Brewing"; a circular which includes the statement, "Beer helped build and maintain old English churches"; and a circular which asserts that the Pilgrims landed on Plymouth Rock because their beer gave out and they dared not brave the seas without this beverage.

The Foundation seeks to carry on its campaign not only through "educational" publicity materials, but through paid advertising as well as through free releases to the press. In the January, 1937, issue of the *American Brewer*, one of the leading beer trade publications, it is estimated that \$30,000,000 is being expended annually in brewery advertising.

### WHY ARE THE BREWERS DISTURBED?

Consider the following facts:

1. From 1934 to 1936 the sales of hard liquor have been much greater than those of beer. The former increased from 38,000,000 to 100,000,000 gallons or approximately 200 per cent, whereas beer sales increased from 45,000,000 to 55,000,000 barrels, an increase of only about 20 per cent.
2. The liquor industry has failed to abolish the saloon and eliminate its abuses.
3. Bootlegging persists.
4. Beer may be legally sold in every state, but local option victories are on the increase.
5. It has been estimated that out of thirty-three hundred counties in the country, probably about five hundred are dry.

Brewers believe beer is more respectable than hard liquor and that, if in the public mind it could be divorced from the evils of hard liquor, more prosperous days for beer would be just around the corner. The *Christian Science Monitor*, in a series of articles reporting the work of the United Brewers' Industrial Foundation published beginning June 22,

states that "the consensus of authorities who commented for the *Christian Science Monitor* on the Foundation's propaganda campaign say that it seems clear that brewers were motivated by first, a desire for increased profits and second, a desire to protect themselves from attack."

### ARE YOU IMMUNE TO BEER PROPAGANDA?

Is there any doubt that a careful study of what the United Brewers' Industrial Foundation has done and is planning to do is nothing more nor less than what the *Christian Science Monitor* calls a "Shape-Your-Thinking-For-You" campaign? Let us examine certain of the brewers' claims:

1. *Is beer a food?* It is claimed that the caloric value of beer is almost as high as milk, that it "aids digestion by creating a feeling of well-being," that it "increases the secretion of fluids necessary to digestion," that it "replaces lost body salts," that it is "non-fattening." Dr. Haven Emerson, international authority on health problems, has stated that "the poisonous effects of the alcohol in beer make even its narrow nutritional uses strictly limited and of little value even to an adult." The German Association of Neurologists and Psychologists has stated that "Any claim that beer is healthful by virtue of the calories therein is an attempt to mislead the people." The Association states also that "The drinking of liquor and also of beer even in such quantities not ordinarily considered intoxicating lessens personal resistance to all kinds of disease, shortens life, and produces crime and accidents."

2. *Are the brewers good temperance educators?* The question answers itself but we do not always see how ridiculous it appears when we remember that an agency whose profits increase as the sales of beer rise cannot be effective in temperance education. Colonel Jacob Ruppert, who is chairman of the Foundation's board, is also president of the United States Brewers' Association.

3. *Is beer unrelated to the tremendous increase in auto accidents?* The brewers are attempting to clear beer of all responsibility for auto accidents. Sidney J. Williams, director of public safety of the National Safety Council, says that beer weakens control at the wheel just as much as hard liquor if the driver consumes enough of it. Dr. Austin D. Bevan, formerly president of the American Medical Association, has stated that "beer . . . containing 3.5 to 4.25 per cent alcohol is definitely intoxicating." Professor W. E. Miles, of Yale University, has come to the conclusion "that there is no longer room for doubt in reference to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight." A Dallas, Texas, journal quotes with approval a recommendation made by the *American Brewer* that brewers "print upon every retail container of beer in large letters the amount of the beverage which can be safely consumed by the purchaser before his reactions to traffic stimuli are slowed down to the point of danger when driving a vehicle at 45 miles an hour."

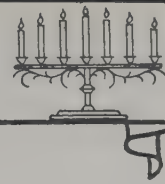
4. *Does the beer business bring economic benefits?* It is so claimed by the United Industrial Brewers' Foundation.

(Continued on page 36)

\* Prepared by the Bureau of Research, International Council of Religious Education.



# Suggestions for Building NOVEMBER WORSHIP PROGRAMS



## PRIMARY DEPARTMENT

By Eldyth Proper\*

### GENERAL THEME: *Discovering God*

Proverbs 8:17—"They that seek me early shall find me."

### THEME FOR NOVEMBER: *Discovering God through an Appreciation of his Gifts*

#### For the Leader

##### BECAUSE OF THY GREAT BOUNTY

Because I have been given much,  
I, too, must give:  
Because of thy great bounty, Lord,  
Each day I live  
I shall divide my gifts from Thee  
With every brother that I see  
Who has the need of help from me.

Because I have been sheltered, fed,  
By Thy good care,  
I cannot see another's lack  
And I not share  
My glowing fire, my loaf of bread,  
My roof's safe shelter overhead,  
That he, too, may be comforted.

Because love has been lavished so  
Upon me, Lord,  
A wealth I know that was not meant  
For me to hoard,  
I shall give love to those in need,  
Shall show that love by word and deed.  
Thus shall my thanks be thanks indeed.<sup>1</sup>

November is the time when all our minds turn to God in thankfulness for the many blessings he has bestowed upon us during the year. Perhaps it is well to set aside a time when we do take inventory of ourselves and really show our appreciation. The trouble is, however, that we so often stop at that. If we could only lead our children beyond that point this year! Jesus said, "Freely ye have received, freely give." The first part of the quotation is a simple statement of fact, while the last is a command, but both parts are equally important. If we could only help our boys and girls to feel that after they have received a gift or blessing they have an obligation to share it with others, then we might make our season of thanksgiving last, not only a month, but a whole year.

#### Suggested Emphasis for Each Sunday

NOVEMBER 7—*Giving thanks to God for gifts of our homes, schools, and churches.*

NOVEMBER 14—*Giving thanks to God for gifts of the harvest.*

NOVEMBER 21—*Giving thanks to God for people who share.*

NOVEMBER 28—*Giving thanks to God for a land of peace.*

#### Activities That May Lead to Worship Experiences

1. Make a list of things for which the children wish to say "thank you."

\* Superintendent, Primary Department, First Methodist Church, Schenectady, New York.

<sup>1</sup> From *Light of the Years*, by Grace Noll Crowell. Harper and Brothers, publishers. Used by permission.

2. Make a study of some of the Psalms of thanksgiving. Use only parts of the Psalms which the children can understand. See list of suggested Scripture.

3. Write a psalm or litany to be used in the department during the year, or in a Thanksgiving worship service.

4. Plan a Thanksgiving worship service. This may be used for a special service to which guests are invited, such as parents or the junior department; or the children may go to an institution, such as an Old Ladies Home and put on the service there. If this were done, gifts might also be taken, such as fruit, jellies, cookies, tiny boxes or cups filled with mints or other simple candies. Let the children plan for the gifts and help wrap and tie them. The leader should be sure to find out if it is permissible to bring gifts, and what would be preferred.

5. Select a family and plan to fill a Thanksgiving basket. It is much better if the children can help deliver the basket. If it is not advisable to take the entire group, take a few children and let them report to the rest. We should be very careful in all of our giving that we do not let our children develop a superior attitude. If it is possible for one of the adults in the department to call on the family before taking the basket and to find out about something which the family has, or something they can do, and which can be stressed with the children to the advantage of the family before delivering the basket, it will help to avoid this attitude. Do not take one of the families represented in your department, if you can possibly avoid it.

6. Dramatize one of your stories.

7. Make a "Father We Thank Thee Book." This was described in the *Pilgrim Elementary Teacher* in November 1930 by Wilhemina Sloomacher. Let each child make a booklet to take home. Illustrate the song beginning "Father we thank thee for the night," as was suggested in the article or let the children find their own pictures of things for which they are thankful.

8. Write a Thanksgiving poem.

9. Write a song.

10. Discuss ways of settling quarrels between people, between nations.

#### Materials That Will Enrich Worship

##### SONGS:

From *Worship and Conduct Songs*<sup>2</sup>

"Surely the Lord is in this Place": call to worship.

"God is Near"

"Father in Heaven, We Thank Thee"

<sup>2</sup> Presbyterian Committee of Publication.

"A Child's 'Thank You'"

"Thank You, Father"

"We Thank Thee, Father"

"Father, We Thank Thee"

"Thanksgiving Joy"

"Enter Into His Gates With Thanksgiving"

"For the Beauty of the Earth"

"The Lord Hath Done Great Things for Us"

From *When a Little Child Wants to Sing*<sup>3</sup>

"Our Loving Father, We Thank Thee"

"Thank You for the World So Sweet"

"Thanksgiving Day"

"On Thanksgiving Day"

"Thanksgiving Time Has Come"

From *Songs for Little People*<sup>4</sup>

"Morning Hymn"

"Hymn of Thanks"—first stanza

"Freely ye have received, freely give"

From *A First Book in Hymns and Worship*<sup>5</sup>

"Thank You, Father"

"Thank the Lord for all His Love"

"Hymn of Praise"

"Giving Thanks"

"A Morning Prayer"

From *Song and Play for Children*<sup>6</sup>

"Thankful Children"

"Thanksgiving Response"

"For Sowing and Reaping"

##### SCRIPTURE:

"The Lord hath done great things for us, whereof we are glad."—Psalm 126:3.

"O Lord our Lord, how excellent is thy name in all the earth! who has set the glory above the heavens."—Psalm 8:1.

"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works. I will rejoice in thee: I will sing praise to thy name, O most high."—Psalm 9:1, 2.

"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."—Psalm 75:1.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—Psalm 92:1.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."—Psalm 100:4.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:1, 2.

"O give thanks unto the Lord; call upon his name: make known his deeds among the people."—Psalm 105:1.

"Praise ye the Lord. O give thanks unto the Lord: for he is good: for his loving kindness endureth forever."—Psalm 106:1.

<sup>3</sup> Westminster Press.

<sup>4</sup> Pilgrim Press.

<sup>5</sup> Abingdon Press.

<sup>6</sup> Pilgrim Press.

## PICTURES:

"The Angelus," Millet  
 "Grace at Meat," Jessie Wilcox Smith  
 "Evening Prayer," Jessie Wilcox Smith  
 Pictures of prayer or of Thanksgiving taken from magazines. Be sure that they are well selected and well mounted and that you do not try to use too many at one time.

## POEMS:

### THE CHURCH

"The church, it always seems to me,  
 Is lovely as a place could be;  
 The organ says such kindly things  
 And then the choir so sweetly sings.

"The minister with friendly look  
 Reads words of wisdom from God's book;  
 The people are so glad that they  
 All bow their heads and start to pray."  
 —ALICE CROWELL HOFFMAN<sup>7</sup>

### A GOOD WAY

"Let's see, dear God, I want to tell  
 You in a brand new way  
 'I love you!' But I cannot think  
 Of anything to say.  
 I know, dear God! I'll run and do  
 Something for someone, and  
 Then when you see me doing it  
 Of course You'll understand!"

—MARY DIXON THAYER,<sup>8</sup>  
 From the Father's Hand  
 (See October programs).

## A PRIMARY LITANY:

This was planned by the children of a primary department, after they had made a list of things for which they wished to give thanks, and after a study of some of the Psalms.

"O give thanks unto the Lord, for he is good; for his loving-kindness endureth forever."

For the great wide world around us; for fathers and mothers and brothers and sisters; for animals we can play with, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For the air we breathe; for sunshine and rain and snow, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For the beautiful trees that turn red and orange and yellow; for the leaves to play in; for the green grass and the flowers, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For the food we eat; for fruits, tomatoes, apples, carrots, pumpkins, and orange juice, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For the clothes we wear; for new shoes and dresses and suits, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For holidays like Halloween, Thanksgiving, Christmas, and Easter, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For people who make things for us to use, like automobiles, books, and money, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For our church and Jesus who came to show us how to live, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad."

For our homes, and our schools; for our hospitals where sick people can go; for doctors and nurses; for policemen who take care of us, we give thee hearty thanks.

"The Lord hath done great things for us, whereof we are glad." "O give thanks unto the

Lord, for he is good; for his loving-kindness endureth forever."

## A PSALM OF THANKSGIVING:

This psalm was written by the children of a primary department, after a study of psalms.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High!"

O give thanks unto the Lord for the out-of-doors; For the sunshine which gives us light in the daytime and makes the fruit and flowers grow;

For the moon and stars, which give light and beauty to the sky in the night time; For the bright flowers with their sweet odors, and for the fruit and honey that we receive from them;

For the beautifully-colored leaves, which give a cooling shade;

For the rain, which makes fruit and flowers and green grass to grow, and gives us food to eat and water to drink;

For the whiteness of the snow, which keeps seeds warm until it is time for them to grow, and which is so much fun to play in.

"The Lord hath done great things for us, whereof we are glad!"

O give thanks unto the Lord for the homes that shelter us;

For our fathers, who work that we may have good food and warm clothes;

For our mothers, who care for us, help us with our lessons, and tell us stories;

For our brothers and sisters and for babies, because they are fun to play with and because we may help them.

"The Lord hath done great things for us, whereof we are glad!"

O give thanks unto the Lord for the whole world, for the friends we have, and the gifts we receive from all over the world;

For the fruits and other gifts of food—oranges, dates, sugar, and rice;

For the silk and cotton and wool for our clothing;

For beautiful music and lovely pictures we enjoy.

"The Lord hath done great things for us, whereof we are glad!"

O give thanks unto the Lord for Jesus, whom we love because he was kind and good, honest and truthful; because he was a helper;

because he played fair; and because he did all things lovingly.

"O give thanks unto the Lord, for He is good; for his loving-kindness endureth forever."

## STORIES:

These stories are selected from the materials in the list of numbered paragraphs below. The number following the name or the author in each case refers to the book or other material in the paragraph with the same number.

### November 7

"Comenius" 1

"Carl Learns to Say 'Thank You'"—Ethel Smither 2

"The Boy Who Did Not Like School" 3

"How a House Grew into a Home"—Jeanette Perkins 4, 5

"The Church With the Silver Pillars"—Florence Means 6

### November 14

"Feast of Booths"—Elizabeth Reed 7

"A Northerner's Visit"—Ethel Smither 8

"Harvest Gold"—Elsie Spriggs 9

### November 21

"Freely Ye Received, Freely Give"—Jeanette Perkins 10

"How Nehemiah Brought Thanksgiving"—Charlotte Jones 11

"Enough To Go Around"—Jeanette Perkins 12

"Story of Little Trot"—Jeanette Perkins 12

"A Thanksgiving Day"—Ethel Smither 8

"Good Things For All"—Elizabeth Colson 13

"Much and More"—Jay Stocking 14

"The Old Lady and Her Apple Tree"—Elsie Spriggs 9

"Truly Brothers"—Elsie Spriggs 9

## November 28

"How the Bishop Brought Peace"—Charlotte Jones 11

"David's Kindness to Saul" 15

"Song of the Harper" 11

"The Twins' Birthday"—Jeanette Perkins 4

1. *Exploring the Trail With the Master Guide*—Elizabeth Edland and Annie Laurie Newton, Board of Education of the Presbyterian Church in the U.S.A.
2. *Teacher's Manual in the Closely Graded Series*—Course 2, Part 2.
3. *Pilgrim Elementary Teacher*—November, 1936, Pilgrim Press.
4. *Primary Worship Guide*—Jeanette Perkins, Pilgrim Press.
5. *Pilgrim Elementary Teacher*—May, 1935.
6. *Picture Story Paper*—Methodist Book Concern.
7. *Bible Homes and Homes Today*—Elizabeth Reed, Pilgrim Press.
8. Primary story papers for the International Closely Graded Series—Course 2, number 8.
9. *All-the-Year Stories for Little Folks*—Elsie Spriggs, Revell Co.
10. *At School with the Great Teacher*—Jeanette Perkins, Pilgrim Press.
11. *Junior Worship Guide*—Charlotte Jones, Pilgrim Press.
12. Primary story papers for the International Closely Graded Series—Course 1, numbers 7 & 8.
13. *First Primary Book in Religion*—Elizabeth Colson, Abingdon Press.
14. *Golden Goblet*—Jay Stocking, Pilgrim Press.
15. *Stories of Shepherd Life*—Lobingier, University of Chicago Press.

## Suggested Program for November 21

THEME: *Giving thanks to God for people who share*

## SETTING THE STAGE FOR WORSHIP:

The screen should be decorated with pictures of thanksgiving, with children packing or delivering a basket or people sharing things. On the browsing table there might stand a decorated basket, ready to hold the food brought by the children. The basket might have been decorated in the preceding session.

QUIET MUSIC: Refrain from "Day is Dying in the West"

Holy, holy, holy, Lord God of Hosts;  
 Heaven and earth are full of Thee,  
 Heaven and earth are praising Thee,  
 O Lord Most High!

This might be played very softly several times, or it might be sung by the leader; or if it is familiar to the children, they might sing it as a call to worship.

CALL TO WORSHIP: "O come let us worship; O come let us worship and bow down before the Lord, our maker. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High"

SONG: "For the Beauty of the Earth"

POEM: "A Good Way"

CONVERSATION: Talk about the gifts brought for the basket by the children. The adults in the department might give money, and the children might plan with the leader the additional things to be bought with the money.

Leader: This makes me think about a verse that Jesus once gave to his friends—"Freely ye have received, freely give." What do you think he meant by it? Would you like to thank God because we can share these things and use Jesus' verse as we pray? (Compose the prayer. After mentioning a group of things on the table, stop and have all sing as a response, "Freely ye received, freely give.")

<sup>7</sup> From *Picture Story Paper*. Methodist Book Concern. Used by permission.

<sup>8</sup> From "The Child on His Knees." Macmillan Company. Used by permission.

STORY: Adapted from the story "Freely Ye Received, Freely Give," by Jeanette Perkins in *At School with the Great Teacher*.

It was almost Thanksgiving time in Happy Valley. The church had been built, and Miss True's school was well started. The children in the school had been studying a message that Jesus had given to his disciples, and had liked it, especially after they had found a little tune to it in a song book. They liked to sing it. It sounded like this: "Freely ye received, freely give."

Robert could print, and wanted to put it on the blackboard. Miss True said that of course he could, and gave him some colored chalk to make the letters prettier. When it was done the children were so delighted with it that they decided to take it out on the lawn where everybody passing could see it.

You never could believe the effect it had. It really started the first Thanksgiving celebration in Happy Valley.

It happened about harvest time. All the farmers were bringing in great loads from the fields, and as they passed the church and read the sign, you could see them stroke their beards thoughtfully as if a new idea had struck them. The miners and quarrymen read the sign, and thought of the treasure they were digging every day out of the mountain. The dairymen thought of the grass their cattle ate, and of the rain which came down so freely from heaven to water their herds. George Kling's mother thought of George's new clothes.

All the people in Happy Valley who read Robert's printed sign admitted that they had indeed been receiving freely ever since they had come to Happy Valley. But they took the whole verse in earnest: "Freely ye received, freely give." And they suddenly felt that Thanks-

giving and praise services were not enough; that there was giving to be done as well as receiving and saying, "Thank you." And every single one looked around for some one to give to.

Shouldn't you feel queer to live in a town where there was nobody who really needed your gifts? But that was the difficulty before the Happy Valley people. Everybody had enough. There was much more than they needed. They all knew plenty of people outside of Happy Valley who needed gifts, but up to now everybody had worked so hard to build up Happy Valley that the people outside, who were not so fortunate as they were, had been completely forgotten. Now they remembered, when they wanted to give and had no one to receive gifts.

"Why don't we send some of our harvest out?" someone asked.

"Back to our neighbors who couldn't come to Happy Valley," another chimed in.

"It would take a long time to get it to them," a third said doubtfully.

The crowd began to break up into little groups, all talking together. It was plain that everybody was in favor of sharing gifts with their old neighbors outside. The question was how to reach them, for so far there were no trains in and out of the valley. Everybody had arrived by wagons or automobiles and the household goods had come by truck.

Then a man's voice could be heard above the rest. It was Freddie Thorpe's father speaking.

"Ladies and gentlemen," he shouted, so that all could hear, "last night my wife and I were talking about Christmas." The others nodded. Christmas wasn't so very far away. Evidently other people had been talking about it too. "And we were wondering," Mr. Thorpe went on, "how we were going to get presents for our children and for each other. Even if we make them ourselves we need materials which have to be bought in stores."

There was nodding of heads and a murmur

of "That's so," in the crowd. You see there were no stores yet in Happy Valley. It had often been very inconvenient. The people had frequently found themselves wanting certain things very badly, things which did not grow in the ground, or on trees, or in the river.

"I was going to suggest that we start a store," continued Mr. Thorpe. "A number of us would take trucks from the valley, go back to our old homes, and buy whatever is needed to stock a store, especially at Christmas time."

"Hooray!" shouted the crowd, "but what's the matter with sending the trucks out full instead of empty?"

"That's what I was thinking," Mr. Thorpe answered. "Who will go?"

"I will!" "So will I!" "Send me!" came from all directions.

"What shall we share with our old neighbors this Thanksgiving?"

"Fruit," said one.

"Vegetables," said another.

"Grain," "Coal," "Wood," cried others.

The next day there was a parade half a mile long, a parade of loaded trucks being driven through the town and out of the valley.

Miss True's children came out of their school to wave and shout as the procession passed. But the most thrilling part of it all—to the children—came when one of the drivers leaned out and pointed to Robert's sign.

"That was what started us, you know," he called, and the drivers who came after grinned with delight to see how excited the children were.

SONG: "We Thank Thee, Father"

PRIMARY LITANY: Sing response (See above.)

PRAYER: Dear God, help us to remember that only by sharing what we have with others can we really show thee that we are thankful. Amen.

## JUNIOR DEPARTMENT

By Mrs. Grace R. Hunt\*

THEME FOR NOVEMBER: *The Grateful Heart*

For the Leader

The services for three Sundays are planned to arouse thankfulness for the church by emphasizing, (1) its history; (2) its part in founding one's community; and (3) its results in community life.

Formal church history is not stressed in the programs, but rather a sense of the continuity of the church, so that the children may feel themselves a part of its life, and a realization that the church is and always has been made up of living people are emphasized.

November 7

THEME: *Thanksgiving for the Church and its Story*

PRELUDE: Excerpt from Mendelssohn's "O Rest in the Lord"

CALL TO WORSHIP: The same one may be used throughout. It should be memorized or read from typed slips. Or it may be changed each Sunday if preferred. Psalms 100; 117; 134; 122:1 will provide suitable material. Those used should be explained in the preparation period, or briefly before the service.

HYMNS:

"The Church's One Foundation"; "Marching with the Heroes"; "Come, Children, Lift Your Voices"; "Faith of Our Fathers."

SCRIPTURE: Psalms 90:1, 2; 125:1, 2.

SHARING BY THE CHILDREN: The fol-

lowing may be given by different children or groups:

O give thanks unto the Lord, for he is good;  
For his loving kindness is always at work.  
For he sent Jesus to show us what God is like.  
He sent Jesus to show us how to live.  
*O give thanks for the life of our friend, Jesus.*

It was Jesus who taught his friends to pray together.

He taught them to work for others, not themselves.

The friends of Jesus lived such helpful lives  
That they gained other friends to live like Jesus,  
Until in many towns and villages and cities  
Groups of people met to praise God the Father,  
And to help one another to live true lives.

These small groups of people were little churches,  
Whether they met in an upstairs room, or a lower room,

Or in a cave or under a tree or by the lakeside.  
*O give thanks unto the Lord for these small groups,*

*For they were the beginnings of the Christian Church.*

Sometimes people died for telling others of Jesus.  
It often happens that men and women, boys and girls

Have a hard time when they do what they think is right,

Just as Jesus died for what he knew was right.  
*O give thanks unto the Lord, for it is his spirit  
That makes people brave to do right.*

Groups of Christians traveled to other countries.  
Just as a grain of wheat is put into the ground,  
And sends up thirty or sixty or a hundred grains,  
So these little groups, these churches,  
Always found more people to tell about Jesus' way of life.

*O give thanks unto the Lord for Christian travelers.*

*From them our forefathers learned about God, the Father.*

Sometimes Christians were told they could not keep books

That tell about the life and love of Jesus.

A few brave people hid these books, the Bible,  
And died rather than tell where they had hidden them.

*O give thanks for such brave men and women,  
For we have Bibles to read when we please.*

There came a time when our forefathers were told  
They could not worship God as they thought fitting.

Then they decided to leave their homes  
And friends and relatives to cross the Atlantic ocean

To be free when they worshipped God.  
When they landed, they knelt on the cold earth  
And thanked God for safe passage across stormy seas.

God guided them to this country of freedom.  
He led them across steep mountains and through deep rivers

When they were settling the country.  
He gave them strength to drive their wagons  
Over the sun-swept prairies.

*O give thanks unto the Lord, for he helped our forefathers*

*To make their homes in this country.*

One day a band of Christian people  
Came to this place where now we live.

In their hearts was love for God who had helped them.

In their hearts was a prayer that this spot  
Might be a good place for their children to live in.

*O give thanks unto the Lord, for he is good;  
For his loving kindness is always at work.*

Unison (whole department)

God has given us this fair land in which to live.  
He has given us a land where we may worship him.

We are a part of his Church all over the world.  
Wherever people pray and work to help one another;

Wherever people try to live like Jesus;  
There is thy Church, O God.

*O give thanks unto the Lord, for he is good,  
For his loving kindness is always at work.*

Amen.

\* Colville, Washington.

November 14

**THEME: Thanksgiving for One's Own Church**

Some suitable length of time before this service, the leader should interest the juniors in finding out the early history of religious pioneers in the state or province, or, better still, their own community.

They will need help and direction in this venture, but can do much themselves. Let them write what they find briefly and simply, conferring with some teacher or leader.

The objectives should be, first, to find what the early folk did for church and community; second, to realize the "unbroken line of fellowship" from them to us; and third, to arouse eagerness to give to others what we have received from the pioneers.

In presentation, recall the oldest building or landmark of the locality. In many towns, churches are the oldest buildings, but people had to *want* a building before it could be built. The story of the church goes back hundreds of years beyond our oldest landmarks, and is not a story of buildings at all, but of men and women, boys and girls.

Show that there have been no gaps in the long line of Christians, or we should not have this good news today.

**HYMNS:**

"America"; "America the Beautiful"; "O Canada"; "Our Fathers Built the City"; "Faith of Our Fathers"; "God Send Us Men."

**SCRIPTURE:** Matthew 7:24, 25; Psalm 84:1-4.

**PRAYER:** O God, we are grateful for all those men and women and boys and girls who lived in this place years ago; who worked and prayed that we, who live after them, might find this a fairer spot because they lived here. Help us in our turn to make our town and our homes better places because we live in them. In Jesus' name we ask. Amen.

November 21

**THEME: Thanksgiving for Jesus' Ideals in Community Life**

This service is one of thanksgiving for 1. hospitals, 2. homes, 3. child welfare work, 4. schools, and 5. churches. The materials listed below follow these numbers in order. Encourage the children to write their own explanatory paragraphs showing how these are an outgrowth of Jesus' ideals.

**SYMBOLS:**

1. Red Cross
2. Pictures. Suitable ones are—Hofmann's "Christ in the Home of Mary and Martha" and "Childhood of Christ"; Michelangelo's "Holy Family"; Jan Steen's "Grace Before Meat"; Woodville's "Cavalier's Return"; any modern family group.
3. Tennis racquet
4. Globe of world
5. Cross

**SCRIPTURE:** Matthew 5:7; 1 John 4:7; Matthew 7:12a, or Zechariah 8:5; Proverbs 2:6; Matthew 18:16.

The following paragraphs, or others prepared by the children, are to be used with the symbols listed above. Paragraph 1 is to be used with symbol number 1, and so on. (See suggested procedure below.)

**SPECIMEN PARAGRAPHS:**

1. Many stories about Jesus show how he helped sick folk. Wherever the spirit of Jesus is, men and women give their lives to helping sick people. The Red Cross stands as a symbol of help for people in distress.

2. The Christian home is a place where father, mother, and children learn to work and play together, to help one another, and to be friendly to others. When the spirit of Jesus is in the home, there is joy for every member. This picture stands for the love shown in Christian homes.

3. In many places, play and good food and rest are not considered of importance for children. When people live in the spirit of Jesus, they see to it that children have fresh air, sunshine, good food, and time for play as well as for work. This tennis racquet stands for all-round development of children, that they may be strong of body, quick of mind, able to win or lose with a good spirit.

4. Our forefathers came to this country to worship God as they felt they should. They knew that to be good citizens, boys and girls should have good schools as well as good churches. This globe is a symbol of the outgrowth of Christian ideals in establishing schools.

5. Men and women, boys and girls, make up the Christian church. Jesus gave up many things every day to help others. This cross is a symbol showing that he even gave up his life. When we give our time, our interest, our prayers, our money to help others, we are doing as Jesus did; we are a part of the church.

**HYMN VERSES:** The following stanzas are to be used with the symbols listed above. Verse 1 is to be used with symbol number 1 and so on. (See suggested procedure below.) Tune: "My God I Thank Thee"

1. We thank thee, Lord, for those who work  
With zeal and skill,  
To keep our bodies strong and whole  
And free from ill.  
Help us to keep our bodies fit  
To do thy will.
2. We thank thee, Lord, for Christian homes,  
For parents' care,  
For all the daily household round  
In which we share.  
Help us each day to make our homes  
More bright and fair.
3. We thank thee, Lord that we have food,  
Sunshine and rest,  
That we are not compelled to toil  
Through days distressed.  
May that day come when every child  
Shall be thus blest.
4. We thank thee, Lord, for daily schools  
Where we may learn  
To use our hands, to train our minds  
Truth to discern.  
Teach us to use our gifts to help  
Some one in turn.
5. We thank thee, Lord, for thy great church  
In every land.  
We thank thee that we form a part  
Of that great band  
Of loyal Christians who have known  
Thee as their Friend.

**CLOSING PRAYER:** Give us, O God, grateful hearts. May we not take thy gifts thoughtlessly; but every day may we thank thee for those who care for the sick; for love in our homes; for work and play and rest; for schools; and for Christian churches. We ask this in the name of Jesus, whose ideals make these things possible. Amen.

**SUGGESTED PROCEDURE:** The following

procedure is suggested for the use of the above groups of material—recital by memory of Scripture verse selected from the list given; display of or reference to the symbol with explanation by one of the children, using the specimen or a prepared paragraph; singing by the department of the appropriate verse for each symbol. The closing prayer will conclude the program. If material is too lengthy, some of the specimen paragraphs may be omitted.

**THEME FOR NOVEMBER 28 AND DECEMBER: Christmas Gifts**

November 28, the first Sunday in Advent, is considered as a part of the Christmas program.

In the preparation periods, explain the connection between "royal David" and his city, and his descendant, Jesus. David, though usually war-like, sometimes showed Jesus' spirit of forgiveness (as shown in I Samuel 26: 5-12), but partly, however, because Saul was "the Lord's anointed." Explain that "Messiah" means "the anointed one," and refers to the custom of anointing the kings with oil. Recall that this custom was used for George VI of England at his Coronation. The word "Christ" has this same idea. Explain also the references in the responsive reading. For example, "rod out of the stem" and "branch shall grow out" are poetic ways of saying that "a child shall be born." Tell who Jesse was. Explain what "the spirit of the Lord" includes. "He shall not judge, neither reprove" means that this hero will not judge by people's appearance, but by what they are. "With righteousness . . ." shows that he will treat all,

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rich or poor, fairly. "The wolf also . . ." is a poetic way of saying that there will be peace when all people know and love the Father of all.

The same call to worship, responsive reading, and offering response are used all five Sundays.

November 28

THEME: *Gifts from the Past and Messiah as the King to Come*

PRELUDE: "Once in Royal David's City." Play twice while group silently reads the first two stanzas.

CALL TO WORSHIP: Luke 2:14.

HYMNS:

"O Come, All Ye Faithful"; "Hosanna Now Through Advent"; "Hark! the Glad Sound!"

RESPONSIVE READING: Isaiah 11:1, 2, 3b, 4a, 6, 9.

THE STORY: The aim here is to present an idea of the fulfillment of prophecy that is naturally and easily within the grasp of a child of this age; to show the hopes of the Jews for a king; and to

make clear Jesus' own idea of his life work. The following thoughts can be adapted to the leader's own ways of presentation and choice of language.

The Hebrew race thought that they were chosen especially by God and would one day be used by him to bless all nations. They first thought of God as their king, but finally wanted a king they could see leading them to battle. Their greatest king was David who conquered their enemies, but after his death their glory gradually faded, until at last they were captives in other lands. At length they rebuilt their homes and God's house, but never again were free. What was more natural than that they should dream of their former glory and long for some one like their great king? Why could not such a man come again, they asked, fight their enemies, and set them free? If such a man came, would he not come from the same line as David, the great king?

And so, through much of the history of the Jews runs the idea that an ideal king—a Messiah or anointed one—was to come of the line of David, to reign in peace and prosperity after the enemies were subdued. (Hosea 3:5; Amos 9:11; Isaiah 9:2, 6, 7.)

Now when Jesus came, he was of David's family, as the people of old had hoped the Messiah would be. He was also thought of by many as the Messiah or Christ, which means the same. He is often called Jesus Christ.

But his idea of what the Messiah was to do was not like the old idea. He did not live in a palace. He did not fight with armies. He spoke instead of the Kingdom of God in which men would not fight, but help one another. Jesus' idea was for all men to live in peace and harmony, and to help even those who wrong us. (Matthew 5:43-45; Luke 23:33, 34.)

PRAYER: Our Father, we rejoice that in the days of old, men looked forward to the coming of the King, who should rule in justice and peace. We thank thee for the glad day when Jesus was born, and for the brief years when he walked upon the roads and paths of his native land. But most of all we give thanks that Jesus the Christ brought a kingdom of love to replace a kingdom of hate; that instead of the meanness of revenge he showed us the greatness of forgiveness; that he came, not as a maker of strife and discord, but as the Prince of Peace. Amen.

OFFERING RESPONSE:

All things come of thee, O Lord,  
And of thine own have we given thee.  
Amen.

## INTERMEDIATE DEPARTMENT

By Ione V. Sikes\*

THEME FOR NOVEMBER: *Guideposts to Peace*

For the Leader

The following conversation between a counselor and the intermediate worship committee will show what is meant by the themes for this month:

"Hello—everybody! Did I find some good ideas for our worship this month! Two good stories, and a swell poem. I like the idea of Guideposts to Peace. Who had that idea, anyway? You can make Thanksgiving and Armistice Day fit in fine—and it really is getting ready for Christmas, too."

"Bill, I think you're right. It does have a lot of possibilities. Shall we take some time to share our plans with God and discover some of his plans for us before we get started?"

"Our Father, here in our small committee we want to plan so that we can really feel that we are helping Thee wipe out war. We thank Thee for our department and for the fellows and girls who will help us carry out these worship ideas. We are thankful for homes and beauty and lovely things—just the opposite from fighting; and we pledge ourselves to help people think and love Thee too much ever to have another war. We pray in Thy name. Amen."

"We could plan to have our Armistice Day worship service either on November 7 or 14. What do you think?"

"I think it ought to be on the 7th; then maybe it would help us act and think differently about that day, and help other people to think, too."

"Mary, that's a fine suggestion. The 7th it shall be!"

And so, the plans are worked out along these lines.

Sunday themes for November

NOVEMBER 7—*Common Sense and God-sense—A Sure Guidepost*

NOVEMBER 14—*Peace Guideposts from Canada to Chile*

NOVEMBER 21—*The Guidepost of Understanding*

NOVEMBER 28—*Musical Interlude*

November 7

THEME: *Common Sense and God-Sense—A Sure Guidepost*

MUSICAL PREPARATION: "We've a Story to Tell to the Nations"

CALL TO WORSHIP:

"I stand before the maps of the world: before the rain map and the map of winds, and I know where rain is falling and where wind is blowing; before a road map of the world, and I see the roads of all lands, and people traveling on them; before a train map, and watch the trains going up and down the earth with pilgrims, guided, all, by a pillar of cloud by day and a pillar of fire by night; before a map of the lights of the world, and the fires; before a map of trees and birds; before a map of the homes of the world, and of the uncharted regions of the human hearts, which in all lands are fashioned alike. What possessions we have in common! Rain and wind and roads and trains and lights and fires and trees and birds and homes and hearts. On this day I go into all the world; I make room in my heart for my brothers and sisters EVERYWHERE."  
—ABBIE GRAHAM<sup>1</sup>

SCRIPTURE:

Acts 17:26 "God hath made of one blood every nation of men to dwell on the face of the earth."

Isa. 2:4 "And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

HYMN: "God, Send us Men" (Groups should previously be made acquainted with ideas and music.)

STORY—"At the Wrong End of a Rifle"<sup>2</sup>

PRAYER:

"O Father, from the curse of war,  
We pray Thee, give release;  
And speed, O speed the blessed day  
Of justice, love and peace."

HYMN: "God of the Nations, Near and Far"

GUIDED WORSHIP CONVICTIONS:

Quietly, have passed to the intermediates pencils and paper on which they will write: "Four things I can do to help end war." Then have them fold these. Without signing their names, gather the papers on the offering plates, and have all in the group bow their heads with the counselor in prayer:

"Father, we dedicate ourselves to help thee wipe out war. Thou knowest our plans for helping. Give us thy strength. Amen."

BENEDICTION: May the peace that passeth all understanding abide with you now and forever. Amen.

November 14

THEME: *Peace Guideposts from Canada to Chile*

We could make our worship center with four maps, those of Canada, United States, Mexico, and South America. Be-

\* Associate in Intermediate, Senior, and Young People's Work, Department of Home and Church, Board of Christian Education, Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.

<sup>1</sup> Adapted from *Ceremonies of Common Days*. The Womans Press, 600 Lexington Ave., New York City. Used by permission.

<sup>2</sup> In *Victories of Peace*, by Gill and Pullen. Friendship Press. Used by permission.

fore each map the following picture ideas could be worked out:

Canada: Peace Garden<sup>3</sup>

United States: Dolls dressed in Czechoslovakian, Chinese, Polish, and Russian costumes; America—the land of many peoples.

Mexico: Mexican pottery bowl—on a serape.

South America: "Christ of the Andes"<sup>4</sup>

"These mountains will crumble into dust sooner than the people of the Argentine and of Chile will break the peace which, at the feet of Christ, the Redeemer, they have given their word to keep."

MUSIC MEDITATION—"These Things Shall be—A Loftier Race"

HYMN: "My Country Is the World"

WORSHIP CALL:

Use the same one as given for November 7.

PRAYER: Our Father, our hearts would truly discover Thy great love for Thy people. Give us eyes to see beyond the surface, and help us learn to look for the person beneath clothes and color. Help us to know that if we would have peace we must have love. When our tongues would utter mean, unkind things, help us control ourselves. When our temper would get the better of us, bring us near Thee for help. In this way, O God, we will be Thy peacemakers. Amen.

STORY: "The Highway of the Nations"<sup>5</sup> or "The Christ of the Andes"<sup>6</sup>

SCRIPTURE: Micah 4:2-4

HYMN: "In Christ There Is No East or West"

(This might be dramatized as a closing benediction.)

November 21

THEME: *The Guidepost of Understanding*

Worship center—red oak leaves and yellow chrysanthemums.

MUSIC PRELUDE—"Come, Ye Thankful People, Come!"

CALL TO WORSHIP—Intermediate choir sing, "We Praise Thee, O God, Our Redeemer"

COUNSELOR: Recall for the intermediates the story of "The First Thanksgiving"; bring the group down through the years and then to the world we are living in now; and thus lead up to the litany.

Perhaps your thinking might follow these lines: If you should go to Plymouth, Massachusetts, you would find a little town nestled among the low hills and facing a blue, blue harbor, dotted with the sails of many fishing dories and pleasure boats. It was into this harbor that a group of men and women, on board a little ship called the *Mayflower*, found a place to land and where they built their homes, made friends with the Indians, or

<sup>3</sup> For full information, see *Goodwill Book Number One*, by Florence B. Boeckel, page 34. Published by the National Council for Prevention of War, 523-17th St. N.W., Washington, D.C.

<sup>4</sup> Copies of this famous picture portraying good will among the nations can be secured from the Pilgrim Press, Boston, Massachusetts. Price, 25 cents.

<sup>5</sup> In *We All Need Each Other*, by Mary Jennings, page 40.

<sup>6</sup> Found in *Programs of World Service*, National Council of Congregational Churches, 289 Fourth Ave., New York City.

were massacred by them, struggled for food and warmth, in order that they might have a chance to worship God in their own way.

No one living now, perhaps, can ever really know the terrific hardships of those first years in a lonely forest-lined America. There they were living in constant fear of being killed by the Indians or dying with the sicknesses which so many could not endure. Then there came a time when the "Mayflower" was about to make its return voyage to England. Today, you would find engraved on a monument, there in Plymouth, these words: "And when the ship sailed for England not one went back."

What a heritage of courage comes down to us through the spirit of our forefathers! Through their struggle and hard work, their harvests began to yield them a living. Massasoit's leadership made the Indians more friendly and all things seemed to work together for their good. Out of their thankfulness they set forth a day when they might celebrate and praise God for his great goodness to them. We have reason to give forth praise this day. Each generation has its own particular gifts of persons, inventions, and God-given vision that lifts today above the past and makes us utterly thankful.

With all our blessings and happiness comes the stark realism that some people hate each other; that greed blinds men's eyes to truth; that we are living in a world of drastic change. Never have we needed Christ and his Way of life as much as now! "Love your enemies; do good to them that hate you," sings again in our hearts as we thankfully pray for wisdom in the coming days.

LITANY (either prepared by the intermediates, or the following):

*Leader*—This very earth, now outraged by wars and clouded by armaments, might be an earth of peace and good will.

*Group*—Father, we will help Thee.

*Leader*—These cities . . . that sprawl like rubbish heaps, might really be human homes, light, and bright, and sound, and lovable.

*Group*—Father, we want to help Thee.

*Leader*—Commerce might be a network of intelligent cooperation instead of a savage strife of competitive interests.

*Group*—Father, we will help Thee.

*Leader*—Trade might be honest and open and human-hearted.

*Group*—Father, we will help Thee.

*Leader*—Wealth might be tempered, thoughtful and sacrificial.

*Group*—Father, we will help Thee.

*Leader*—The nations might be of one heart and mind, and all peoples free in a land which was their own.

*Group*—Father, we pray that these things may come to pass. Amen.<sup>7</sup>

(The intermediates might write their own litany here.)

HYMN—"America the Beautiful"

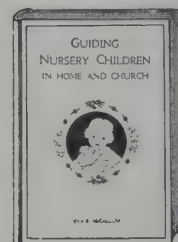
BENEDICTION: May the peace that passeth all understanding abide with you now and forever. Amen.

<sup>7</sup> H. Scott Holland wrote the thoughts on which this meditation is based.

(Continued on page 30)

## Guiding Nursery Children in Home and Church

By Eva B. McCallum



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# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By S. W. Hutton\*

THEME FOR NOVEMBER: *Jesus Leads the Way*

## For the Leader

A wealth of worship material for use in November awaits the leader who will search for it. The two themes uppermost in the life of the church will be peace and thanksgiving. Now is the time to discover material of current value and to file it away for use next year and the next. Your worship source book suggested in the October programs will serve as the guide and container for these new items. Preserve only the choicest. Keep the life needs of your group in mind.

The birthdays of four notable characters come in November—William Cullen Bryant, November 3, 1794; James Montgomery, November 4, 1771; Martin Luther, November 10, 1483; Ray Palmer, November 12, 1808. Bryant's poems, the hymns of Montgomery and Palmer, the story of Luther are heavily freighted with worship values. The prayers of Jesus, the writings of Paul in the Epistles and the Psalms are the richest sources of biblical material. A concordance or a Bible dictionary will give you a lift in finding helpful references when once you have chosen your theme. Additional selections, relating more specifically to peace, are to be found in Micah 4:3-5; Isaiah 9:2-7; 11:1-6,9; 40:9-11.

Plan your programs for November to include contributions from as many members of the group as possible. Assign the items of your program ahead of time, urge that each one become familiar with what he is to do or say, leave nothing to chance, and keep the leadership in the hands of one person.

The program helps offered herewith under the theme, "Jesus Leads the Way," will suggest one way of planning your worship services. After discovering the amount of time you have each week in which to worship you may supplement this material or omit parts of it. In any event preserve the logical sequence of items, keep the service fresh and vigorous, free from interruptions, sincere and helpful.

"The Angelus" by Millet, a masterpiece of Christian art, will add much to the program for November 21. Why not write your denominational publishing house for quotations on a print suitable for use on the wall in the room where your seniors and young people worship? This picture could be framed by a local dealer; then an appropriate unveiling ceremony would enrich the worship experience of the hour. The meaning of the picture would continue to grow on the observer through its silent message Sunday after Sunday. Read the articles elsewhere in this number on the use of the fine arts. This picture and a complete interpretation is found on page 21A of

*The American Church and Church School Hymnal.*

Begin early in the month the preparation for the last program in November. It hinges on a problem. The attitude of all who participate will either make or mar the effect of this service. Worship does not thrive in the midst of problems where antagonism is foremost. Prayerful search for solution to a problem should serve as a chalice for refreshing worship.

November 7

THEME: *Jesus Choosing His Companions*

INTRODUCTORY MUSIC: "Jesus, Thou Divine Companion," tune "Love Divine." (If this hymn is in your hymnal request the group to follow the words in silence while the pianist plays it through again. More than one stanza may be followed in this way if you desire. Beginning with this introduce the theme for today.)

OUR THEME FOR TODAY: In the early weeks of his ministry Jesus called a dozen men with whom he shared his daily experience. They were just ordinary people, though men of native ability. What a privilege was theirs to be chosen as companions of the Master Teacher! There were many lessons to learn, there were many problems to face, there were many heartaches together with many joys for the sharing. Let us sing Whittier's hymn.

HYMN OF COMRADESHIP: "Immortal Love, Forever Full"

PRAYER: This morning, our Father, we worship thee in the spirit of companionship. May our understanding of thy great love be undergirded as we read the story of Jesus choosing his companions in the early days of his ministry. May we like them "rise up and follow." Grant that we may choose our companions with scrupulous care and prove to them that we have caught the spirit of the Master Companion of Galilee. Forgive and strengthen us as we strive to follow Him, for in His name we pray. Amen.

INSTRUMENTAL RESPONSE: "Threefold Amen," or "Dresden Amen"

THE BIBLE STORY: John 1:35-51; Matthew 9:9

PICTURE INTERPRETATION: "Christ and the Fishermen," by Zimmermann

When Jesus was making his headquarters in Capernaum he called four fishermen to full-time service. They were to become fishers of men. These four fishermen were two sets of brothers—Peter and Andrew, James and John. Jesus capitalized their vigorous fisherman traits of character in behalf of his Kingdom. Zimmermann, the noted German artist, in his masterpiece, "Christ and the Fishermen," tells in vivid lines and color the story of the call of James and John, the two sons of Zebedee—Mark 1:18-20.

In the background are fleecy clouds and an azure Palestinian sky. The hills in the distance are reflected in the beautiful blue waters of Galilee. A fisherman is poling his boat to shore. A group of trees line the water's edge. In the foreground are the three fishermen and the Master. It is not difficult to discover the center of interest. Jesus is speaking. The message is of vital importance to all three of the men. James

is concentrating his thoughts upon Jesus and what he is saying. John, the younger of the two brothers, shows clearer understanding of the challenging call being given by Jesus. Zebedee, the aged father, horny-handed, toil-worn, with his right hand upon the torn nets is trying to grasp the meaning of the call Jesus is pressing so earnestly.

The Master, with intense earnestness, unhurried patience, kindly spirit, is looking directly into the face of Zebedee, even down to the very inmost corners of his soul, and touches his hand in sympathy as he asks him to give up his two sons. It will mean a real sacrifice for him. It will lead his sons into a dangerous calling where they must be able to meet every test.

As the story goes, James and John did leave their father in the boat with the hired servants and followed Jesus, to become fishers of men. It was a momentous decision, but they were made of heroic stuff. There were many lessons to learn. Gradually they came to understand more fully the life and the teaching of their Galilean Teacher and became members of his inner circle of companions.

HYMN OF CONSECRATION: "Jesus Calls Us"

CLOSING PRAYER: (Unison)

Now the Lord of peace give you peace at all times and in all ways. The Lord be with you all. Amen.

II Thessalonians 3:16

November 14

THEME: *Jesus Sharing the Joys of Friendship*

PRELUDE: "Fairest Lord Jesus" (Play through once or twice quietly)

HYMN OF JOY AND PRAISE: "Fairest Lord Jesus"

OPENING PRAYER: (Leader) Heavenly Father, we come to this moment with joy in our hearts as we share the friendship of each other. May this hour and particularly these moments of worship strengthen these ties that bind us closely to each other and to thee. Amen.

OUR THEME FOR TODAY: John the Baptist, the stern, ascetic preacher from the wilderness appeared on the scene at the beginning of his ministry dressed in the conspicuous garb of the backwoodsman and hurled one denunciation after another into the camp of his fellow-countrymen as he preached the rugged gospel of repentance. Then came Jesus, the genial Son of God, Son of Man, dressed in the customary garb of his day, entering into the social life of his people in a normal, helpful way, sharing with them the joys and friendships of everyday life. Quite a contrast, you say. Yes, each approach was needed. This morning we are thinking of Jesus sharing the joys of friendship. While he had multiplied days and hours of sorrow and trial in his ministry, we should not overlook the spirit of the wedding feast occasion in Cana with its joy abundant.

THE STORY OF THE FEAST: John 2:1-12

HYMN: "We are Come with Joy and Gladness," or "Rejoice, Ye Pure in Heart"

PRAYER: (Unison) Lord, What a Change!

Lord, what a change within us one short hour Spent in thy presence will avail to make!

What heavy burdens from our bosoms take; What parched grounds refresh, as with a shower.

We kneel, and all around us seems to lower; We rise, and all the distance and the near Stands forth in sunny outline brave and clear!

We kneel, how weak! We rise, how full of power!

\*Registrar and Professor of Worship Ministries, Texas Christian University, Fort Worth, Texas.

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;  
That we are ever overborne with care;

That we should ever weak or heartless be,  
Anxious or troubled when with us is prayer,  
And joy and strength and courage are with thee?

—TRENCH

**HYMN OF FRIENDSHIP:** "What a Friend We Have in Jesus," or "I've found a Friend, O Such a Friend"

**BRIEF TALK:** The Place of Joy and Friendship in Life

**CLOSING PRAYER:** (By the one who makes the talk, and in keeping with the sentiment of the talk)

November 21

**THEME:** *Jesus Leads the Way in Diligent Service*

**QUIET MUSIC:** "Father in Heaven," tune Southampton

**INTRODUCING THE THEME:** (Leader)

"You think of George Washington as an American, Mazzini as an Italian, Gladstone as an Englishman, Bismarck as a German, Napoleon as a Frenchman, Pericles as a Greek, Mohammed as an Arab, Buddha was a child of the smiling skies, Asiatic to the core of him; Confucius was a Chinaman, you cannot get rid of that; but here is a man who died at the age of thirty-three years; he had never been outside of that little country we call Palestine; he had never traveled, and yet was the only true cosmopolitan that ever lived. Every other man is provincial; Jesus Christ is universal."<sup>1</sup>

Probably the story of a busy day in the life of Jesus will give us the secret. Let us listen to the story. (Let the one at the instrument play one more stanza of the above hymn; then the story found in the following Scripture will be told, not read, by someone who has had a chance to prepare it thoroughly ahead of time.)

**A BUSY DAY IN CAPERNAUM:** Mark 1:21-39

**HYMN:** "O Master, Let Me Walk with Thee"

**PRAYER:** (If the pastor of your church can be present call on him to give this prayer, or if desired use the following Litany of Thanksgiving)

**LITANY OF THANKSGIVING**

For the gift of life in this wonderful world;  
For days of health and for nights of quiet sleep,

**WE THANK THEE, OUR FATHER.**

For the beauty of the year, for the glory of the seasons,

And the sure and bountiful harvests,

**WE THANK THEE, OUR FATHER.**

For our homes and our friends, for the humble, the faithful and the loving people of the world,

**WE THANK THEE, OUR FATHER.**

<sup>1</sup> From *A College Man's Religion*, by WAITS. Used by permission.

For thy gifts to every child of earth, for the privilege of sharing what we receive and helping others to obtain their share of thy bounty,

**WE THANK THEE, OUR FATHER.**

For the gladness of life and for the heart's assurance of life eternal in thee, we bless and thank thee, O God of our joy. Amen.

—*International Journal of Religious Education*

**DEDICATION OF OFFERING IN SERVICE:**

(In most church schools an offering is taken for some Christian service project on the Sunday just before Thanksgiving. Introduce the offering, if taken, with an appropriate statement regarding the cause and the amount needed, then receive the offering.)

**HYMN:** "We Give Thee But Thine Own," tune St. Andrew  
(All will stand and sing as the offering is brought to the front)

**CLOSING THOUGHT**

Remember the words of the Lord Jesus, that he said, it is more blessed to give than to receive. —Acts 20:35b

November 28

**THEME:** *Jesus Leads the Way in Facing Misunderstanding*

**QUIET MUSIC:** "Dear Lord, Each Selfish Thought" (This hymn, tune St. Agnes, should be played through twice in thoughtful quietness.)

**INTRODUCING THE THEME:** Our theme for this morning is somewhat different from those we usually follow. In facing misunderstanding we will need first of all to saturate our souls with the spirit of unselfishness suggested so beautifully in the words of the hymn to which we have just listened. Let us sing these two stanzas together while we remain in the mood of meditation. (All sing.) Let us now listen to the reading of the story of misunderstanding through which Jesus passed in his home town.

**THE STORY OF JESUS IN NAZARETH:** Luke 4:14-30

**HYMN OF LOYALTY:** "Stand Up, Stand Up for Jesus."

The hymn story. In the latter half of the nineteenth century a great revival broke out in Philadelphia. One of the vigorous leaders in the revival was Dudley A. Tyng, a faithful young minister. In a noonday session of the meeting he preached to a large audience of 5000 men using the text "Go now, ye that are men, and serve the Lord," and before the meeting closed over 1000 had been led to choose Christ.

Very shortly afterward in his home community he went out to his barn where a mule was working harnessed to a machine, shelling corn. In kindness he reached out to pat the mule on the head, only to have his sleeve caught in the machine resulting in a frightful

tearing of his arm. After much pain and suffering he finally died of the wound. As he was near death's door his father asked him if he had any message for his fellow ministers in the revival, to which he replied, "Let us all stand up for Jesus." One of his comrades in the revival caught the spirit of the valiant man who had fallen and wrote the words of this hymn, using it the next Sunday as a climax to a memorial sermon on his friend. As we sing these words by George Duffield, Jr., based on Ephesians 6:14, we again feel the pull of the spirit of Christ as he stood up for the right in the midst of sin and misunderstanding.

—Adapted from *One Hundred and One Hymn Stories*, by PRICE.

**THE PROBLEM OF MISUNDERSTANDING:** (The following assignments should be given out about a week in advance and each person urged to tell briefly in his own words the story of misunderstanding faced by each character. Other characters, better known to your group may be substituted if you prefer.)

1. Paul was stoned at Lystra—Acts 14:11-21
2. Tyndale was strangled and burned at the stake because he translated the Bible into English.
3. Savonarola, the great preacher, was hanged and burned in the great square of his own city, Florence.
4. Luther raised vigorous protest against false practices in the church and became leader of the Reformation.  
Our misunderstandings seem so insignificant at the side of those who were so severely persecuted for their faith and aggressive leadership. In their spirit of determination, love for truth, and absolute unselfishness let us face our problems today.  
Note: Your pastor will doubtless have something on the life of these church leaders listed above. A very brief statement on each is given in *Pocket Bible Hand Book* by H. H. Halley, 5515 Woodlawn Avenue, Chicago. 35c.

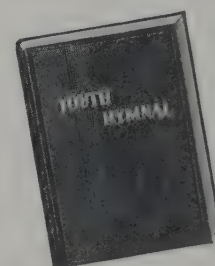
**HYMN OF COURAGE:** "Fight the Good Fight"

**CLOSING UNISON PRAYER:**

"O Lord of all the Upward Road,  
Keep strong our youth, we pray;  
May age and youth together seek  
To follow in Thy Way." Amen.

—From *World Call*, May 1937. Used by permission.

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# CURRENT FILM ESTIMATES



**Anna** (Russian dialog, English titles) (Amkino) Romantic Soviet spy thriller of some appeal. Interesting story but acting and direction uneven. Many naïve, staring close-ups which slow up action. Some striking photography and some very bad. Obvious propaganda glorifying Communist party.  
*For A:* Fair *For Y:* Little value *For C:* No

**Armored Car** (Robert Wilcox, Judith Barrett, Irving Pichel) (Univ.) Lively, suspenseful picture showing operation of armored cars which transport payrolls, bank funds, and crooks who plot hold-ups. Hero joins gangsters when discharged from service, exposes them in thrilling climax. Informative aspects of value.  
*For A:* Ordinary *For Y:* Perhaps *For C:* Too exciting

**Artists and Models** (Jack Benny, Ida Lupino, Gail Patrick) (Para.) Complex musical review, with lavish settings for assorted "acts"—song and dance spectacles, comedy teams, "hot rhythm" bands, Martha Raye. Brief plot provides "romance" and generally gay, inoffensive sophistication on elaborate scale.  
*For A and Y:* Very good of kind *For C:* Doubtful value

**Between Two Women** (F. Tone, M. O'Sullivan, V. Bruce) (MGM) Well-acted, overlong romantic drama, fine in spots, but hospital background and action not always credible, melodramatic crises overdone, as surgeon-hero's marriage to wealthy socialite fails, leading to divorce and return to fine little nurse.  
*For A:* Good of kind *For Y:* Perhaps *For C:* No

**Boccaccio** (German cast) (Ufa) Merry sophisticated operetta, finely sung and acted in German. Law clerk of 15th century Italy, uses pseudonym of "Boccaccio" to write of gay amours and infidelities of townspeople, leading to hilarious mixups and complications. Too deftly done to be offensive.  
*For A:* Depends on taste *For Y and C:* Not for them

**Border Cafe** (John Beal, Armida, Harry Carey) (RKO) Sordidness, heavy villainy and little character value in story of drunken wastrel sent west by family in hope of reformation; manages to continue riotous living. Joins fight against organized terrorism, becoming hero. Western scenery chief merit.  
*For A and Y:* Mediocre *For C:* No

**Criminals of the Air** (Chas. Quigley, Rosalind Keith) (Columbia) Elementary, largely harmless thriller about young pilot assigned to border air patrol to help trap smugglers operating across Mexican border. Sinister characters and wild chase ending in grim climax provide a few tense moments.  
*For A:* Hardly *For Y:* Passable *For C:* No

**Dance, Charlie, Dance** (Stuart Irwin, Glenda Farrell) (First Nat'l) Fast, obvious farce about naïve country hero in New York, high pressured into buying no-good show, who subsequently is able to outsmart those who outsmarted him. Routine stuff, with loud clamorous dialog and much wisecracking.  
*For A:* Mediocre *For Y:* Doubtful *For C:* No

**Ever Since Eve** (R. Montgomery, Marion Davies) (MGM) Light, trivial comedy. Heroine is too beautiful. All employers offend with unwelcome attentions. Disguised as ugly duckling becomes secretary to irresponsible novelist-hero, with inevitable complications and ultimate romance. Wisecracking, loud comedy.  
*For A:* Depends on taste *For Y:* Better not *For C:* No

**Exclusive** (F. MacMurray, F. Farmer, C. Ruggles) (Para.) Melodramatic newspaper story, tense, exciting, hardly believable. Racketeer-publisher resorts to gangster methods, innocently

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

aided by heroine-reporter, to ruin decent rival paper for which father and fiancé work, and is exposed after sensational events.  
*For A:* Fair of kind *For Y:* Exciting *For C:* No

**Firefly, The** (J. MacDonald, Allan Jones) (MGM) Musical and photographic masterpiece despite undue length due to prolonged war scenes. Richly romantic, colorful spy story, costumed and set, with charm of scene and action, in Spain in days of Napoleon. Delightful music superbly sung.  
*For A:* Excellent *For Y:* Excellent *For C:* Doubtful interest

**Fly Away Baby** (Barton MacLane, Glenda Farrell) (Warner) Undistinguished murder mystery, with bellowing detective-hero, and pert reporter-heroine as super-sleuth. Interest strengthened by shots of airplanes, clipper ships, and airviews of cities as heroine pursues suspect in round-the-world flight.  
*For A:* Perhaps *For Y:* Fair *For C:* Doubtful interest

**Knight without Armour** (Dietrich, Donat) (U.A.) Strong romantic melodrama with Russian Revolution as background. Grim death and destruction throughout. Intimate romantic episodes inoffensively handled; famed bath-tub scene merely silly. Donat effective. Langorous acting; fixed stares by Dietrich.  
*For A:* Good of kind *For Y:* Strong and mature *For C:* No

**Mr. Dodd Takes the Air** (Kenny Baker, Frank McHugh, A. Brady) (Warner) Farce comedy of little worth, parts amusing, but mostly far-fetched, silly, unconvincing and even distasteful in situations and characters. Hero's engaging personality and voice compensate for generally preposterous action.  
*For A:* Hardly *For Y and C:* Perhaps

**Road Back, The** (R. Cromwell, John King) (Univ.) Notable production, stirring, impressively depicting futility, horror, and tragic by-products of war. Unfortunately, ill-conceived buffoonery and slapstick blur the impelling poignancy of author's theme—the maladjustment of soldiers to civilian life.  
*For A:* Excellent *For Y:* Mature *For C:* Not for them

**Roaring Timber** (Jack Holt, Grace Bradley) (Columbia) Melodrama with time-worn theme. Hard-working hero, a lumber-boss, overcomes all obstacles, despite heavy villainy, to meet deadline date set by contract. Some lovely scenery and

interesting glimpses of logging operations, but elementary stuff.  
*For A:* Mediocre *For Y:* Poor *For C:* No

**San Quentin** (Pat O'Brien, Ann Sheridan) (Warner) Army-hero, appointed prison yard captain to replace brutal predecessor, tries policy of fairness and understanding in handling of men, but double dealing starts trouble, leading to grim climax. Fairly interesting, strong in spots; not always convincing.  
*For A:* Good of kind *For Y:* Perhaps *For C:* No

**Saratoga** (Jean Harlow, Clark Gable) (MGM) Credible, well-acted romantic racetrack story, with good comedy. Gay, scheming book-maker-hero and stubborn heroine in love but wrangle incessantly and try to outsmart each other until misunderstandings are cleared up. Some sex touches crudely and needlessly lugged in.  
*For A:* Fairly amusing *For Y:* Better not *For C:* Unsuitable

**Slim** (H. Fonda, Pat O'Brien, M. Lindsay) (Warner) Realistic, convincing drama deals with heroism and devotion to duty of linemen who work on high tension power lines. Human characters, notable photography, thrilling, suspenseful climax. Little romance, deep friendship of two men are appealing elements.  
*For A and Y:* Interesting *For C:* Too thrilling

**Stella Dallas** (Stanwyck, Ann Shirley, J. Boles) (MGM) Excellent sound version of famous sentimental silent of years ago. Shirley notable as daughter; Stanwyck highly effective as crude, blatant mother who does courageous sacrifice for child. Some unnecessary exaggerations, but whole notable.  
*For A:* Very fine of kind *For Y and C:* Good but sad

**Super Sleuth** (Jack Oakie, Ann Sothern) (RKO) Farcical mystery with audience knowing identity of killer at start. Conceited, bum, movie-detective-hero tries to detect his would-be assassin in real life by screen methods and by sheer luck captures him after much nonsensical slapstick doings in fantastic museum.  
*For A:* Depends on taste *For Y:* Probably funny *For C:* Better not

**Talent Scout** (Donald Woods, Jeanne Maden) (Warner) Little heroine, "discovered" by breezy self-confident studio scout, fails in screen test, but his artful scheming wins second chance and recognition of talent. Fairly amusing burlesque of Hollywood, and with elementary but wholesome romantic angle.  
*For A:* Perhaps *For Y:* Fairly good *For C:* No interest

**Sweetheart of the Navy** (Cecilia Parker, Eric Linden) (Grand Nat'l) Exceedingly dull, poorly directed and acted film, the wooden little heroine being particularly distressing as hostess of nightclub catering to sailors. Prizefighting and romantic elements ensue as action limps painfully along to finish.  
*For A:* Stupid *For Y:* Poor *For C:* Poor

**Toast of New York** (E. Arnold, C. Grant, Oakie) (RKO) Lively, highly fictionalized and romanticized history of Fisk's manipulation of men and stock markets, and rise to financial power in post-civil-war days, the good-natured, swashbuckling, ruthless hero reaping ruin and death in final audacious scheme.  
*For A:* Good of kind *For Y:* Doubtful *For C:* No

**Topper** (Constance Bennett, C. Grant, Roland Young) (MGM) Hilarious, well-acted sophisticated, preposterous fantasy, with clever trick photography to carry out preternatural theme of gay, irresponsible pair whose whimsies are continued by their spirits after car crash. A novelty, over-long, overdone in spots.  
*For A:* Amusing of kind *For Y:* Perhaps *For C:* No

Two of Us (Jack Hulbert, Gina Malo) (Gaumont-British) Broad English farce of choppy action and interpolated song and dance sequences. Impecunious, glib-tongued waiter crashes exclusive London "party," his impressive impertinence creates chain of highly incredible, fairly amusing developments.  
For A: Hardly

For Y and C: Doubtful interest

Venus Makes Trouble (Jas. Dunn, Patricia Ellis) (Columbia) Incessant talk and little else in story of glib-tongued super-salesmen hero who achieves sensational success as merchandising expert. In preposterous climax he talks himself out of grand jury indictment. Elementary, unconvincing stuff.  
For A: Mediocre For Y: Little interest or value  
For C: No

Wee Willie Winkie (Shirley Temple, V. McLaglen) (Fox) Little Shirley at her best in Kioling story altered to fit. Delightful, appealing, little girl action throughout. Mature surroundings and situations, of course, with some violence, pathos, tense moments, and improbable but pleasing climax.  
For A: Very good For Y: Excellent  
For C: Mostly good

Wild Money (E. E. Horton, Lynne Overman) (Para.) Rather different and well told newspaper story with amusing comedy and much character interest. Fine performance by Horton as penny-pinching auditor on paper who is thrust into reporter's job in kidnapping case; proves his efficiency and heroism.  
For A: Amusing For Y: Good  
For C: Probably amusing

You Can't Beat Love (Preston Foster, Joan Fontaine) (RKO) Well-acted trivia. Wealthy play-boy hero digs ditches in top hat and tails, indulges in other whimsies on "dares," including running for mayor. Exposes crooked henchmen of honest incumbent, then graciously withdraws so latter may be re-elected.  
For A: Hardly For Y: Fair  
For C: Doubtful interest

You Can't Have Everything (Alice Faye, D. Ameche) (Fox) Lively, pretentious musical. Vast array of singing, dancing. Jazz-band "acts," Ritz Brothers sound and fury throughout. Plot in current "mode"—hero as engaging inebriate involved with crude vulgarian who causes trouble when hero finds romance.  
For A and Y: Good of kind  
For C: Doubtful interest

## Intermediate Department

(Continued from page 26)

November 28

THEME: Musical Interlude

Let us use this worship period as an informal song fest, getting acquainted with the Christmas music that we will want to use all next month. We will want each Sunday in December to bring us a little closer to Bethlehem, and we do not worship as eagerly with music we do not know.

These are some of the hymns with which you will want to get acquainted: "We Would See Jesus"

"O Little Town of Bethlehem"

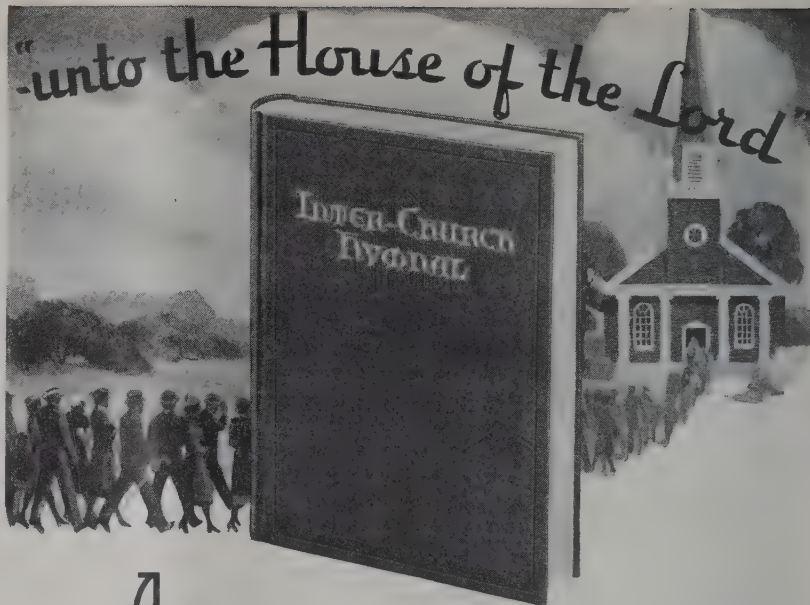
"There's a Beautiful Star"

"From the Eastern Mountain"

In addition, Christmas would not be Christmas if we did not sing, "Silent Night," "It Came Upon the Midnight Clear," "There's a Song in the Air," and "Joy to the World."

All this is just that our hearts may be prepared for traveling across the desert as did the Magi, to find Bethlehem.

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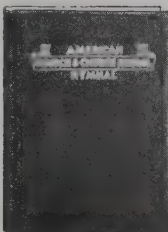
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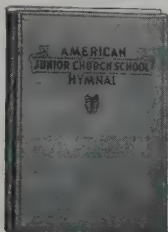
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# What's Happening in RELIGIOUS EDUCATION



❖ THE Vermont Council of Religious Education has been recently going through a process of reorganization. This will provide for the establishment of the Vermont Church Council to take over the work of the Council of Religious Education and other inter-church activities in the state. The plan has been submitted to the various denominational bodies in the state. At the last report five of these had approved. Representatives of all the churches and allied agencies will meet for convention and organization October 28, 29, 1937.

❖ THE publishing house of the Methodist Episcopal Church, South, has recently opened a new bookstore in Dallas, Texas. The total enterprise covers five floors. These include the supply department, a display section for all kinds of materials, a shipping department, mailing room, and general offices. The main bookstore on the ground floor gives the impression of a delightful library. Each alcove assigned to a certain type of literature has the general appearance and facilities of a library itself. This is known as the Cokesbury Bookstore.

❖ LEADERS in temperance education will be interested to know that in a recent survey among the state superintendents of education of the United States it was found that at least seventy-five per cent are interested in getting charts and other types of graphic presentation by which scientific facts about alcohol can be handled. These superintendents also seek to be sure that their material is truthful and that it deals with the experiences of everyday life.

❖ THE Association for Childhood Education is a professional organization for teachers of young children. The forty-fifth annual convention of the association will be held in Cincinnati, Ohio, the last week in April, 1938. Leaders in religious education will be interested in this gathering and some will no doubt desire to attend. The headquarters of the association are at 1201 Sixteenth Street, N.W., Washington, D.C.

❖ MORE than a billion pages of highly artistic sales appeal for whiskey, gin, brandy, rum, and beer went into American homes last year. These were given the prestige that comes with a plate on the library table of the home since they were contained within magazines and other publications that have a national reputation.

❖ THE Second National Conference on Educational Broadcasting will be held at the Drake Hotel in Chicago, November 29, 30, and December 1, 1937. Twenty-seven national organizations

representing education, art, music, science, public health, and Protestant, Catholic, and Jewish educational boards are sponsoring this conference. The International Council is one of the sponsoring bodies. The objectives of the conference are: To provide a national forum for exchange of ideas and experiences; to examine and appraise the situation in American broadcasting; to examine and appraise the listeners' interest in programs of public service broadcasting; to examine the present and potential resources of education through radio; to examine and appraise the interest of organized education in broadcasting; to bring to a large and influential audience findings from studies and researches in this general field.

Attendance and participation are open to anyone having responsibility for educational broadcasting under non-commercial sponsorship. Further information may be secured from Dr. C. S. Marsh, Executive Secretary, 744 Jackson Place, Washington, D.C.

## World Happenings

*Arrangements have recently been made by which in all the main areas of the world, outside of North America, special correspondents of the International Journal have been selected. These persons will prepare from time to time brief statements as to the most significant happenings in religious education in their territory. These will be published on this page so that those who read the Journal regularly will be informed of significant events in religious education anywhere in the world. These arrangements have been made in coöperation with the World's Sunday School Association. The article below gives a brief treatment of events in the Bible Lands.*

❖ RELIGION in Bible Lands is much talked about. The word Allah (God) may be heard a number of times in even a short conversation. In a sense the people of the Near East are eminently religious.

But, along with this great religious consciousness, religion has been and still is the main cause of antagonism, hatred, fighting, and bloodshed. Civil wars are largely conflicts not between political parties but among religions and religious sects. Religion, the great transformer of human life, is being used to corrupt and disintegrate it.

The Christian Church in Bible Lands is in a difficult situation. The opposing forces are numerous and organized, most potent of which is the present movement of nationalism. We have seen within the last few years the rise of more political youth movements than we had ever seen or heard of before—the Iron Shirts, the White Signs, the Syrian National Party,

and others. Christianity and true Arab nationalism can never go together. The evangelical forces realize that there are only two alternatives: a united front under the Nazarene or annihilation in the strangling hands of these opposing forces.

We rejoice to see the evangelical churches choose the first of these alternatives. After a great deal of study and discussion these forces in March, 1937, organized themselves into a Federation of Churches. That Federation has "The Supreme Protestant Council," approved of by the government. The importance of this step for the inner and outer growth of the church can not be overemphasized.

Religious education is also undergoing change and development. The old spirit of indifference toward the Sunday school is waning rapidly. A new vision of what Sunday schools can accomplish is dawning in Bible Lands. Sunday school leaders and workers see in the Sunday school movement an answer to the Arab-Jewish question. During that period of unrest and bloodshed the Sunday school of Tiberias, for example, was the only place where Arab and Jewish children met in peace and brotherhood. In it they see the most effective and practical movement for the establishment of peace and brotherhood in Bible Lands and for the training of children and youth in the true spirit of nationalism. This spirit of rethinking evangelical policies and forces has also gone into the mission secular schools.

The Christian Evangelical forces in Bible Lands see their only hope and that of the world-wide Christian church in a united front on the eternal basis of Christ first.

—HANNA GALIB<sup>1</sup>

## Personal Notes

❖ REV. E. SYLVESTER WEIDMAN of Greensburg, Pennsylvania, was recently appointed Superintendent of Leadership Training on the staff of the Pennsylvania State Sabbath School Association. He succeeds Mr. Stanley Kendig, now Secretary of the Michigan Council of Churches. Dr. Weidmann had his training in Greenville College, the Biblical Seminary, New York City, New York University, the University of Washington, and the University of Pittsburgh. He received his Doctor's Degree from the latter institution. He has taught in high school, college, and university and has organized and served as dean as well as teacher in many standard leadership training schools. He has done field work, preaching, radio work, and served in summer camps and in other activities. He is an ordained minister of the Free Methodist Church.

<sup>1</sup> Associate Secretary, Bible Lands Sunday School Union for Christian Education.

❖ MR. HARRY V. PETERS became Boys' Work Director in the Campbell Christian Neighborhood House, Campbell, Ohio, on September first. He will have special responsibility for religious education and the recreational program. This work is under the direction of the Presbyterian Board of National Missions.

❖ FRIENDS of Dr. and Mrs. Erdman Harris will sympathize with them in the death of their six-year-old daughter who was struck by a motor car near their home. Dr. Harris is a professor in Union Theological Seminary, New York City.

#### International Council Happenings

❖ THE series of articles being syndicated through the International Council office to the various denominations in connection with the emphasis "Christ in the Life of the World," are being used in churches with a total membership of about fifteen million.

❖ A CONFERENCE on the problem of temperance education will be in Washington, D.C., November 19, 20. This is being called jointly by a group of national agencies including the International Council. The Council will be represented by four persons.

❖ COMMITTEES and other program-making groups of the Council meeting during the fall include the following:

The Committee on Religious Education of Children, September 19-25, Montreat, North Carolina.

The Committee on Basic Philosophy and Policies, November 4 and 5, Chicago.

The Central Committee of the Educational Commission, November 6, Chicago.

The Committee on Group Graded Lessons, November 15-17, Baltimore.

The Committee on Improved Uniform Lessons, November 17 and 18, Louisville.

The Youth Curriculum Conference and the Committee on Religious Education of Youth, December 6-10, at a place not yet selected.

The Committee on Religious Education of Adults during the week of Dec. 6.

The Employed Council Officers Association, December 16-21, Chicago.

❖ THE Schools in Christian Living which constitute one of the major field enterprises of the United Christian Advance are being planned according to the following schedule:

Indianapolis, Indiana, early October, 1937

Cleveland, Ohio, October 10-13

Walla Walla, Wash., October 27-31

Spokane, Wash., October 31-November 3

Louisville, Ky., October 31-November 3

Vancouver, B.C., November 3-7

Seattle, Washington, November 7-10

Chicago, Illinois, November 7-13

Detroit, Michigan, Late January, 1938

(Tentative)

Toledo, Ohio, Late January, 1938

Washington, D.C., Late February, 1938

St. Louis, Missouri, Late February, 1938

Such schools as these are in the nature of demonstration and cultivation centers for a national movement which is expected to reach thousands of communities.

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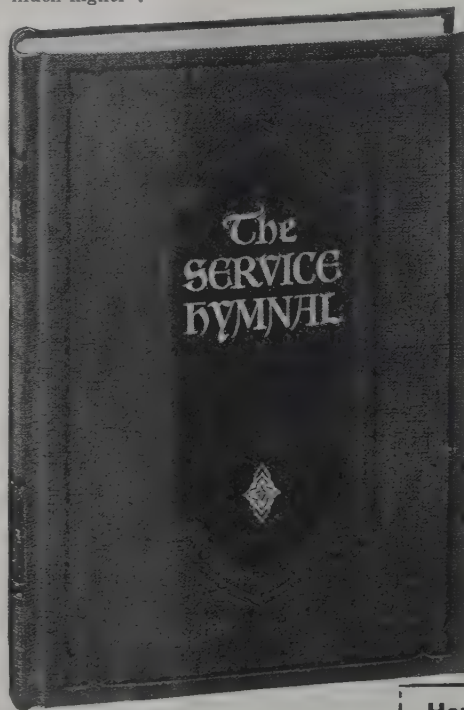
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**Personality Development in Children,** by Ernest J. Chave. Chicago, University of Chicago Press, 1937. 354 p. Price \$2.50.

Professor Chave brings together within comprehensible limits a vast amount of data from the fields of biology, psychology, sociology, ethics, religion and education, and interprets them in terms of the growing personality.

The first chapter presents a discussion of the meaning of character and personality and points out "that there are three main influences working together to shape the lives of these growing persons: (1) heredity, (2) environment, and (3) the growing self." Especial attention is given to the point of view "that a child is not a passive victim of either heredity or environment. He can select, invent, cooperate with others, and more or less freely pursue what end he will."

The author describes four approaches to the study and interpretation of personality growth. First, the biological, which regards personality as the predetermined result of an inherited genetic order and lays emphasis upon eugenics as the best way of producing good human beings. The second approach is the behavioristic which makes personality the end product of a habit system, the result of planned and unplanned conditionings of the innate patterns. The third approach is that of the social psychologist which approach sees the individual striving to play a significant role in the various intimate groups of society, with personality determined by the dominating culture patterns. The fourth approach is the functional-psychological which deals primarily with the ego and regards the individual as one working for self-realization, directing the attention to the manifestation of innate or acquired desires.

After describing these approaches, the author states that it is necessary to take all of them into account in the study of developing personality.

There follows in succeeding chapters a detailed consideration of the part heredity plays, the organic structure, and physiological functioning of different organs and the intellectual and emotional adaptive capacities and mechanisms. These chapters reveal the fundamental assets as well as the possible liabilities inherent in the organismic foundations of personality.

There follow five chapters which present the environmental conditioning factors—play situations, homes, schools, neighborhoods, churches and other social institutions—and indicate the particular ways in which these are influencing the behavior and shaping character and personality.

Two chapters, one on "Growth in Moral Discrimination" and another on

*The leading book review this month deals at length with a significant new book by Professor Chave, of the University of Chicago. This book has grown out of his long experience as pastor, professor, parent, and leader in religious education. Both the review and the book merit careful attention from JOURNAL readers.*

"Significance of Religion," are interpretations of the socializing experiences. There is a thoughtful discussion of the problems which arise from handicaps and maladjustments.

The closing two chapters survey the methods and techniques most commonly used in the study of children and sum up the findings.

Of special interest to the readers of the *Journal* will be the chapters on moral discrimination and religion. At the beginning of the chapter on moral discrimination, the author describes moral behavior thus, "Moral behavior is dependent upon social sensitivity. It is not an innate tendency or merely comprehension of social rules. Morality is the self-regulation of conduct with due consideration for both one's own welfare and the welfare of others. It is a by-product of social living and grows with an expanding appreciation of conditions which promote the common good." The chapter develops the point of view that the imposition of moral standards does not make a person moral. "If a child does not discover that cooperation gives larger satisfaction than parasitical behavior and so develop social desires and skills, he will not achieve moral status."

The author defines six phases of moral development which seem of primary significance as the child matures. The first and foundational characteristic is the "biological reaction of the organism owing to organic needs and to stimuli of the environment. . . . This type of response is called nonmoral, but it is basic to all moral behavior, for growth in discrimination comes by conditioning of the first forms of response."

The second phase of moral development described is that which parallels mental growth. "As the child gains ability to hold alternatives in mind and to visualize the consequences of different ways of behaving, he can govern his conduct by aid of memory, relative values, and foresight. Recognition of possible consequences is fundamental to all forms of moral action."

The third phase of moral development follows the organization of the self-conscious personality. "As he takes the role of others, he not only gets a feeling for

their values, but finds a basis for judgment upon his own acts."

The fourth phase of growing morality "comes with the enlarging capacity to generalize and to transfer an experience to another situation. This is dependent upon the development of language skills, for verbal concepts permit experiences to be recalled, thus aiding in generalizations."

The fifth phase of moral development carries this last principle forward. "Only as children learn to transcend the ordinary social compromises and develop desires for social improvement will progress be made."

The last phase of growing morality which is described is what the author calls "The cultivation of a sense of collective responsibility. . . . Each member of a group must accept responsibility for the acts of the group as a whole."

Discussions of how moral knowledge is acquired and its relation to conduct and the adult's attempt to correct faults conclude the chapter.

In the chapter on the "Significance of Religion," the author sets up three basic requirements of the adult who would think sympathetically with the child. The adult must rethink his ideas of religion and put them in functional language. He must identify the best expressions of the spirit of religion and give a child opportunity to experience them and to feel the contrasts when these values are ignored or debased. He must show how some people are endeavoring to put the ideals of religion into practice at home, in school, at church, and in other social relations.

The author criticizes much of the present-day religious teaching because of its lack of relation to the experiences of the children and its failure to take account of present-day discoveries and points of view. Of the adults who are teaching children religion, he says, "Too many educated persons maintain a split personality, thinking and working scientifically in most of their relationships but inconsistently trying to live by a blind faith and with quite unscientific attitudes toward an arbitrary God supposed to govern the welfare of mankind and to rule the affairs of the world."

He describes four elements which enter into a functional view of religion.

Though many persons in the field of religious education will miss in this presentation of the functional view of religion the familiar terminology and traditional vocabulary, they will all find in Professor Chave's discussion a stimulus to a thoughtful re-evaluation of their own approach to religion and to religious education of children.

—M. A. J.

*Jesus Christ Our Lord.* By Otto Justice Baab. New York, The Abingdon Press, 1937. 209 p. Price \$1.75.

This book states that its aim "is to declare the divinity of Christ in terms that have definite meaning and value for modern men living in a time of unprecedented social confusion and personal despair." A further indication of the purpose and nature of the book is found in the following statement: "Modern men must find a new concept of Christ that appeals to every side of human nature—the emotional, the mystical, the intellectual, and the ethical. Only thus can a passionate and constructive loyalty to the Son of God be aroused."

*War Madness.* By Stephen and Joan Raushenbush. Washington, National Home Library Foundation, 1937. 190 p. 25 cents.

If one has "intended" to study up on the report of the United States Senate Munitions Investigating Committee, and has hesitated to delve into a mass of technical information, he will find that arduous task done for him in this brief popular statement on the Committee's findings.

*Education Against Propaganda.* 1937 National Council for the Social Studies. Seventh Yearbook. Elmer Ellis, editor. Cambridge, The National Council for Social Studies, 1937. 183 p. \$2.00.

The purpose of this volume is twofold: first, to aid in training young people to develop the ability to judge critically available information concerning public issues; and second, to broaden the knowledge of social-studies teachers in the field of public opinion. Basic concepts are set forth in the first section of the book in articles entitled: "Propaganda and Society," "Propaganda and the Channels of Communication," "How to Read Domestic News," "How to Read Foreign News," "How to Read Editorials," "Movies and Propaganda," "Propaganda and Radio," and "Propaganda Influences within the School." The latter part of the book gives illustrations of desirable types of procedure in order to stimulate the use of more effective methods in teaching.

*Yearbook of American Churches, 1937.* Edited by Herman C. Weber. New York, Association Press, 1937. 193 p. \$2.00.

The tenth in the series of Yearbooks, this one covering the years 1935 and 1936, prepared under the auspices of the Federal Council of the Churches of Christ in America. It presents such as the following: statistical sources and information concerning organized religion in the United States; a directory of religious bodies; data regarding jurisdictions or connections of the major religious groups; lists of religious publications, of seminaries, and of colleges and universities listed by denominations affiliated with the Council of Church Boards of Education; a report regarding movements or organizations in the field of cooperation, union or interdenominational service; and a list of service agencies.

*Our Perennial Bible.* By Helen Nicolay. New York, D. Appleton-Century Company, 1937. 282 p. \$2.50.

In the book Miss Nicolay, in a very popular way, shows how modern biblical research, discoveries in science and archeology, and exhaustive studies of ancient languages and history, have added to our knowledge of Bible days. She answers questions which spring to mind in our twentieth century contemplation of the Scriptures, and which arise from the attempts of skeptics to spoil the Bible. Moreover, the book refreshes and inspires and supports her conviction that "through all this noise and tumult devout people continue to read the Bible and find comfort in its pages."

—L. K.

*Worship.* By Evelyn Underhill. New York, Harper and Brothers, 1937. 350 p. Price \$3.00.

Part I of this book deals with the nature of worship and its practical expressions. Part II describes in detail the characteristics of Jewish worship, primitive Christian worship, Catholic worship, Free Church worship, and Anglican worship. Concerning Part II, the author states . . . "my wish has been to show all these as chapels of various types in the one Cathedral of the Spirit. . ."

The presentation in Part I is quite frankly from the point of view of Christian theism. "Worship, in all its grades and kinds, is the response of the creature to the Eternal." This God-centeredness of worship pervades the book. The author admits that there are self-regarding elements mixed in human worship; but these have no real part in it. "Not man's needs and wishes but God's presence and incitement first evoke it."

While worship would thus seem to be in its real essence adoration of God, there is a place given to man and to the social objectives of worship. Moreover, worship does influence the human spirit, purifies, enlightens, and transforms it. The transformed lives in turn may be expected to transform society. While it may seem to American Christians that the book over-emphasizes the transcendence of God and the mystical elements in worship, it directs attention to certain profound aspects of religious experience which we stand in danger of neglecting.

—M. A. J.

*We Are Able.* By Luther A. Weigle. New York, Harper & Brothers, 1937. 98 p. \$1.00.

Ten sermons which demonstrate Dean Weigle's ability to express simply and sanely the fundamental convictions of Christian theology. They are written with his usual clarity and vigor of style. They were originally preached in college chapels but have a pertinent message for all people who are trying to think clearly in a time of baffling contradictions.

—L. W.

*The Business Administration of a Church.* By Robert Cashman. Chicago, Willett, Clark & Company, 1937. 163 p. \$1.50.

In this book the business manager of a theological seminary, who teaches the course on church administration in the seminary, offers practical suggestions, directed particularly to the pastor of a local church, with reference to business administration. He deals with the minister's office, files and records, church organization, church finance, and other related topics. Although the book does not include much basic philosophy of business administration, it does contain many specific ideas and helps.

*The Philosophy of Christian Education.* By Herman Harrell Horne. New York, Fleming H. Revell Company, 1937. 171 p. Price \$1.50.

This book contains the James Sprunt Lectures given at Union Theological Seminary, Richmond, Va., in 1937. The treatment is primarily a representation and interpretation of the New Testament material. The Philosophy of Jesus; What Paul Thought of Christ; What Jesus Taught; How Jesus Taught; the Character of Christ; Christ in Race-Building; and the Philosophy of Christian Education show the ground covered.

*Lectures on the Constitution and Supreme Court.* By W. Erskine Williams. Dallas, Texas, Wilkinson Printing Company. 97 p. \$1.00.

Informal lectures given to the law schools of Soochow University in Shanghai, China and Southern Methodist University in Dallas, Texas, by a prominent Methodist layman. Contains also a lecture on the ethics of the American lawyer and other short papers.

*Social Work Year Book: 1937.* Edited by Russell H. Kurtz. New York, Russell Sage Foundation, 1937. 709 p. Price \$4.00.

The preface to this volume indicates that "the publication is less a year book than a concise encyclopedia, periodically revised." Part One of the book contains an "authoritative record of organized activities" somewhat in encyclopedic style. Part Two is "a directory of 1,020 national and state agencies in social work and related fields." The contributors to Part One include many of the outstanding leaders in the social work field.

*Popularity.* By Regina Westcott Wieman. Chicago, Willett, Clark & Company, 1936. 132 p. Price \$1.00.

Written in a popular fashion to appeal to young people, especially those in high school or beginning college, this book analyzes the problem which young persons face and offers constructive suggestions in achieving proper group recognition. It should be helpful to young people.

*The Epistles of Paul to the Thessalonians.* An Exposition. By Charles R. Erdman. Philadelphia, The Westminster Press, 1935. 101 p. Price \$1.00.

*Select Notes on the International Sunday School Lessons.* Improved Uniform Series: Course for 1936. Boston, W. A. Wilde Company, 1935. 411 p.

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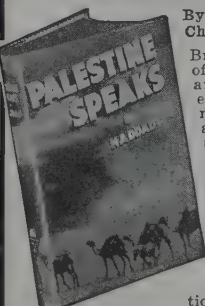
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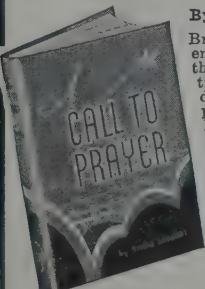
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*The Structure of Religious Experience.* By John Macmurray. New Haven, Yale University Press, 1936. 77 p. Price \$1.50.

The author presents what will prove to be an outstanding contribution toward the reconstruction of religion in making it more effective in the life of today. The central fact of our common experience is that we are members one of another; "we belong together in community." When men not alone recognize this fact but transform it into the purpose of extending this community, or become men of creative goodwill, they are religious. The scientific and the aesthetic views of life are but partial and incomplete. Religion is needed to make life meaningful and religion alone can redeem the world, if it be a religion of goodwill.

—O. M.

*A Program of Religious Education.* By J. M. Price, L. L. Carpenter, and A. E. Tibbs. New York, Fleming H. Revell Company, 1937. 228 p. Price \$2.50.

This volume aims to be a complete handbook in the field of organization and administration in religious education. It deals almost exclusively with the local church, covering all of its educational agencies. It is prepared for pastors, educational directors, superintendents and teachers.

Part I deals with General Activities concerning such matters as leaders, equipment, supervision, evangelism, and music. Part II treats the Sunday School and the Baptist Training Union, the latter as developed among Southern Baptists. Part III deals with other agencies, including the women's missionary society, the vacation Bible school, the weekday school and others.

—P. R. H.

*The Christian Faith.* Essays in Explanation and Defence. Edited by W. R. Matthews. New York, Harper & Brothers, 1937. 339 p. Price \$3.00.

According to the sub-title this book contains "essays in explanation and defence" of the Christian faith. The Editor states that "It has been our aim in this volume to collect brief statements by 'competent and able contemporary thinkers.'" The intent is to give intelligent men and women, who are perplexed regarding the position of Christianity in an intellectual world today, a plain statement of the case from persons competent to give it. The book deals with such questions as these: Why Christianity in preference to all other religions of the world? What is the value of the Bible in the light of criticism? Can an educated man believe

in the Christian God? What is the good of worship? Where is the place of Christianity in modern civilization? The several authors are outstanding church men of Britain. The Editor is Dean of St. Paul's. —F. L. K.

*The Abingdon Party Book.* By Ethel Owen. New York, the Abingdon Press, 1937. 365 p. Price \$1.00.

Thirty-seven clever parties are described in detail in this volume. Not only are games and other forms of entertainment suggested, but also invitations and appropriate menus, thus eliminating the need for searching elsewhere for these ideas. Illustrations and sketches are helpful in supplementing the program plans outlined. The following chapter headings will serve to indicate the variety of parties included: "A Personality Party," "An Artistic Party," "Travel Party," "An Educational Party," "An Old-Fashioned Party," "A Caravan Party," "A Halloween Frolic," and "A Christmas Party." These are suitable for groups in homes, churches, schools, and clubs. Hostesses and social chairmen will find this book valuable.

—W. D.

*The Bible, Designed to be Read as Living Literature.* Edited by Ernest Sutherland Bates. New York, Simon and Schuster, 1936. 1237 p. Price \$3.75.

The chief value of this edition is its form, the book being printed in beautiful type as ordinary volumes of history, poetry, drama, or correspondence, without the usual antique divisions into chapters and verses. The editorial arrangement is also new and explanatory notes giving the setting of the contents precede each book. The King James Version is followed except in the cases of Proverbs, Job, Ecclesiastes and Song of Songs, in which the Revised Version is used. This edition promises to increase the reading of the Bible for its own sake.

—L. W.

*Moslem Women Enter a New World.* By Ruth Frances Woodsmall. New York, Round Table Press, Inc., 1937. 432 p. Price \$3.00.

The author of this book speaks out of experience gained in nine years of Y.W.C.A. service in Turkey and Syria and one and a half years' travel in the Near East on a fellowship of the Rockefeller Foundation. She records her personal observations of the changes that are taking place in the East, particularly as these affect the life of Moslem women.

(Continued on page 40)

## The Pressure-for-Beer Campaign

(Continued from page 20)

The *Christian Science Monitor* summarizes the case against the brewers as follows:

- a. The brewers' claim of temperance is false.
- b. Since the brewers claim that beer is food, the propaganda of the Foundation is apparently aimed at helping the brewers escape taxes. This makes questionable the claim that the brewery industry is an economic benefit because of the taxes it contributes.
- c. The taxes paid by the brewers were paid, according to the Federal Government, from the tremendous expenditures of those who could least afford to spend for drink.
- d. The tax contributions by the brewers are offset by increased relief expenditures, by beer-induced accident and crime costs, and by lower taxes from corporations that lost revenue to beer.
- e. The brewers' claim that the industry has employed 850,000 men since repeal is not substantiated by facts.
- f. The brewers are actually seeking reductions in their taxes at the very time when they are trying to persuade the nation of their benevolent intentions toward the public purse.
- g. Public leaders insist that to raise the point of economic benefits is to divert national attention from temperance education where the stress should be placed.

5. *Is beer respectable in the eyes of the church?* The Foundation, in calling the attention of church members to the practices of old English churches and of the Pilgrims, has simply brought to light again the less worthy records of the church of which today we are ashamed. One of the severest indictments of the brewers by a religious group

came to light in 1930 when Ernest Gordon's book, *When the Brewer Had the Strangle Hold*, was published by the Alcohol Information Committee. Gordon told how the brewers manipulated labor, how they boycotted business, how they degraded women, how they made professions like those they make today and how they broke them, how they controlled a large section of the press, how they corrupted politics, how their beer kegs turned up in houses of ill-fame, and how they undertook to break the constitution.

### FOR FURTHER STUDY AND DISCUSSION

1. Individuals in the discussion group or small committees may gather and report on additional facts revealing the present liquor situation and those facts which refute the claims of the brewers.

2. Among the significant references which should be included are the following:

Emerson, Haven. *Alcohol: Its Effect on Man*. Appleton-Century Company, 1934. \$1.00.

Corradini, Robert E. *Narcotics and Youth Today*. Foundation for Narcotics Research and Information, Inc. (Formerly Alcohol Information Committee), Madison, N.J. 1934. \$0.30.

*Christian Education and the Alcohol Problem*. International Council of Religious Education, 1936. \$0.10.

"A New Threat to Temperance," a series of articles in the *Christian Science Monitor*, June 22 to July 6, 1937.

Write also to your denominational publishers for literature on the liquor problem.

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munity activity in regard to these situations.

**MISSIONARY EDUCATION:** Here again is a field that is often covered by separate boards but which has very close relationship to the work of Christian education. Helps for missionary societies, mission study groups, special days and missionary projects may be obtained by writing either your missionary or educational headquarters.

**VISUAL EDUCATION:** This is a field of service that varies considerably with various denominational groups. Some have quite an extensive service in slides and a few in motion pictures. The type of service varies also but ordinarily includes Bible studies, some character education pictures, and pictures of the missionary enterprises of the denomination. If there is any extensive service available, a free catalog of slides and moving pictures will be sent on request.

**CHURCH ARCHITECTURE:** Local churches always find it a problem to know just how to rebuild or remodel to provide the best accommodations for effective work. Some boards provide specialists in church architecture to render professional guidance. Before spending money on rebuilding, local church leaders should always investigate to see what assistance can be obtained from their national headquarters.

**EVANGELISM:** The day for the complete separation of evangelism and education is at an end. While many churches delegate their evangelistic work to one board and their educational work to another, yet there is a growing relationship. Evangelistic groups are more concerned with the proper preparation and follow up than they once were and educational groups are recognizing the validity of evangelistic commitments under proper conditions. Some very helpful materials have been prepared along this line.

**PLAYS AND PAGEANTS:** The educational value of good plays and pageants is well recognized in religious groups. Practically every denomination produces some, whether for promotional purposes or because of their general religious values. Many of these are free or may be obtained at a very low cost. In any listing of plays and pageants there usually will be found those dealing with the Bible, Christian living, and missions.

**WEEK DAY AND VACATION CHURCH SCHOOLS:** In some denominations there is found some staff member giving a designated part of his time to these phases of the work. In most groups, however, it is considered a part of the age group director's responsibility. A number of the denominations have cooperated in the production of text book and guidance material for vacation church schools. Information concerning both denominational and inter-denominational materials and plans for organization may be obtained upon request.

There are many other resources and services available from denominational boards, some of which we must mention only in a word. They include such varied phases of work as stewardship, worship, total church administration plans, loan libraries, poster service, student work, and others.

There is an ever developing relationship between national boards within denominational organizations in a recognition that old time lines of demarcation are disappearing. Academic education, local church service, missions, evangelism, and social education, while still often represented by historic boards, are planning forward moves together. Inquiries addressed to any national agency within a de-

nomination usually will be forwarded to the proper person for reply.

THROUGH FIELD STAFFS

With most boards having field staff representatives there is a very close relationship between those working from a national office and those working in states and areas. The field staff representative is the one charged with the responsibility for service to local churches. He is the one who, because of a limited territory, can arrange the details for conferences, institutes, and assemblies. He can develop volunteer workers who will assist him in serving local churches. He is the one who lives among the people of a state or region, who knows their peculiar needs, and can recommend the most practical help. He is the one who keeps informed on national board suggestions and materials and who can see that these suggestions and materials are understood and used by local churches. Local church leaders will find that their field director of Christian education can either directly or through someone else help them with their problems and needs.

The denominational board of Christian education is in reality a service board for the churches of the denomination. It places primary stress upon people and their religious needs through its departments of children's work, young people's work, and adult work. It recognizes the necessity for well-trained leaders and sponsors training enterprises. Its purpose is to assist the local church and the agencies of the local church to carry on a more effective program of Christian service. Its service is varied, as this article has tried to point out, and is available to local churches on request.

CHARACTER AND CHRISTIAN EDUCATION

By Stewart G. Cole

This is a penetrating study of the conflicts that the young are subjected to through the impingement of two independent cultures in American life—secular idealism and Protestantism; and of the resulting tension which has now increased to the point of harmfulness.

Dr. Cole points the way to "a planned moral and spiritual economy" which shall impell the secular agencies to "hold up character education as their uncompromising touchstone of fitness." Likewise, he suggests the ways in which Christian education may enrich the everyday experiences of childhood and youth and extend "the range and rapture of Christian worship," with all the spiritual energizing inherent in such a process.

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120b	THE BIBLE: ITS ORIGIN AND GROWTH. <i>Costen J. Harrell</i>	.60 cents
123b	THE PROPHETS OF ISRAEL. <i>Costen J. Harrell</i>	.60 cents
124b	THE MESSAGE OF JESUS. <i>B. Harvie Branscomb</i>	.60 cents
124b	THE TEACHING OF JESUS. <i>B. Harvie Branscomb</i>	\$2.50
140b	GROWTH IN RELIGION. <i>Harold J. Sheridan</i>	.60 cents
141b	OUR PUPILS AND HOW THEY LEARN. <i>Frances Cole McLester</i>	.50 cents
250b	THE JUNIOR DEPARTMENT IN THE CHURCH SCHOOL. <i>Una R. Smith</i>	\$1.00

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## The Churches of the World Face the Issues

(Continued from page 18)

The aim of both the preparatory material and the first week's program was to make so clear the differences in doctrine and point of view among the churches that any agreement to be found would be on firm foundations. The result was that the whole group at once became conscious of lines of division which seemed truly unsurmountable. The greatest cleft, even in the youth group, was roughly between Anglo-Saxon "optimism" and Continental "pessimism." Many Americans were not ready to spend time on the "theological quibbling," so-called, which Continentals felt to be the prerequisite for any decision on policy. The insistence of a French speaker that the church has as sole task the proclaiming of the Gospel, and the conviction of the established churches that it has essentially the priestly function of administering the sacraments and of preaching, seemed to Westerners to mean failure even to attempt a reform of society with the social gospel. Finally, many rose to the defense of the church as holy, as the Body of Christ and so beyond reproach, whenever it was suggested that she should ask God's forgiveness for her worldliness and failure to fulfil her great function. These and other issues seemed to make it impossible to draw up any reports.

These issues must have been before all the delegates as they gathered morning and evening in St. Mary's Church for worship. There, under the old Gothic arches, they were led in simple meditation and prayer by one of their number, each time differently and from a different church background. It seems a simple fact that a sense of unity and strength was found there, strong enough to meet the divisive forces expressed in the day's arguments. Dr. J. H. Oldham, who as leader of the preparatory work of research was more responsible than anyone else for the character of the conference, expressed a central thought when he opened the special afternoon service of prayer on Sunday by saying, in effect: "I shall not worry whether this service is well done or not; it is simply for God to use if he chooses." Most of those, one gathers, who packed the church one week later for the final service of dedication led by the Archbishop of Canterbury were sure that something very significant had happened in the fortnight at Oxford.

From the first, two unifying influences were evident. As a Russian-in-exile put it, men were assuming no longer that the Spirit of God cannot work outside their own church! The evidence of a common Christian faith was too strong. Then, delegates of every kind were seeing the vision of the Church reunited, true to its nature and function, and freed from the sin of division and strife. Dividing lines of today seemed less important.

So, points of agreement were found even on the issues mentioned above. Dr. Emil Brunner presented strongly not only the need for clear theological thinking, but also the necessity that each item of doctrine be seen in relation to life here and now, so that it may have direct practical meaning for the Christian. The preaching of the Gospel, it became evident, must be in terms relevant to today and affecting man's social relationships in the large as much as in the small. The report on the economic order pointed the way, the way by which the church can make clear to its members on what their choices can be based. And lastly, it was declared that while the "Una Sancta" is above all taint, the church in the world must face the fact of its shortcomings and truly repent, if it is to be true to its mission.

The first vote of the delegates was upon the approval of the abbreviated report on the economic order. With two dissenting votes, this forthright document was accepted by all those present. Thereafter each report, notwithstanding definite statements on the race problem and nationalism, was accepted by a practically unanimous vote. A multitude of practical problems, it can be said in closing, received scant consideration. But the old battle cry, "Let the church be the church," received a new concreteness and meaning at Oxford last summer.

## What Shall Educators Do About Alcohol?

(Continued from page 9)

man with nature and with himself that constitutes the growth of civilization has imposed strains and burdens for which, in the case of the masses of humanity, only some type of artificial relief has been available.

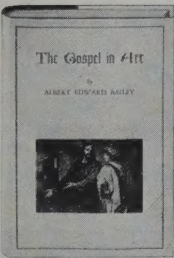
We must not separate the educational approach to alcohol from the educational approach to the economic order. Drinking is not a mere weed in a garden. There is a deficiency in the lives of all of us, not merely in the lives of workingmen. The white-collar workers, the small proprietors, the managers and executives, the great employers, the financiers, even the doctors, lawyers, teachers, and ministers are living under pressures that mechanize and defeat personality. We don't get what we really want. We want to feel ourselves expanding; we want laughter, fellowship, freedom, spontaneity. Yet in all levels of society men are engaged in clipping their own wings. It is because wages never compensate the worker for what is taken out of his personality; it is because "success" does not restore the wings that have been clipped; it is because men are falsely seeking to be free by making others unfree—it is because of all this that the alcohol question has floored us of the United States. The most promising attack upon it that ever has been made is that of the Soviet Union. This can be said fairly without entering into the pros and cons of the general policies of that government. The Soviet government, though it tried prohibition and abandoned it because it seemed to be unworkable, is exerting relentless pressure through the schools and through industrial agencies such as labor unions and factory councils. The main point of view, on the negative side, is that drinking interferes with production and slows down the "building of socialism." But the positive side—the necessity of a substitute for alcohol—has not been ignored. In the same factories that "chalk up" the names of workers who by getting drunk become unfit for work, there are moving-picture shows, concerts, acted drama, and the writing and production of plays *by the workers themselves*, together with stimulus and help for any worker who exhibits aptitude for writing, music, or drawing and painting. Science is not less advanced in our country; technology is more advanced, and our natural resources are enormous. The teaching of temperance, then, should include measures that will awaken our citizens to the ethical side of our economic problem. The question is, Should not our resources be controlled and used for the healthy achievement by the whole people of the very liberation of personality that is so disastrously attempted by the resort to alcohol?

So, in terms of immediate needs and of a long-term plan, these are some of the things that educators can do about alcohol.

The Gospel In Art

By Albert E. Bailey

Studies of one hundred of the world's great religious masterpieces on the life of Christ.



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Essentials of Meditation

(Continued from page 5)

information was given about the formation of a Fellowship in Meditation, to be conducted by correspondence. Those who wish to participate in this fellowship are asked to fill out and send in the report form there printed and to carry

out the assignments in Living Religion. For the coming month, it is suggested that members of the Meditation Fellowship begin keeping a notebook. Each daily entry may well take the following form:

- To Be FILLED OUT JUST BEFORE MEDITATION: 1. Date . . . . .
- 2. Room and building in which meditation is being done . . . . .
- 3. Any unusual conditions of illness, fatigue, emotional disturbance, noise or the like which might affect the success of the period . . . . .
- 4. Problem or subject selected . . . . .
- 5. Hour and minute at which meditation began . . . . .
- To Be FILLED OUT IMMEDIATELY AFTER MEDITATION CLOSES: 6. What outstanding ideas, suggestions or action-programs came to mind during the meditation period? . . . . .
- (Use as much space as needed for answering this question.)
- 7. What difficulties did you have in holding your attention upon the subject selected? . . . . .
- 8. Would you rate your degree of concentration as A (excellent), B (good), C (fair), D (poor), or E (a failure)? . . . . .
- 9. What outside disturbances interfered with satisfactory meditation? . . . . .

To Be FILLED OUT ON THE DAY FOLLOWING THE ABOVE MEDITATION: 10. What specific act, change of attitude, increase of courage or of faith followed as a result of this meditation? . . . . .

Members of the Meditation Fellowship who wish to become entitled to a certificate, or who wish to participate in the collective project, are asked to send in the following report form, filled out, to Hornell Hart, 55 Elizabeth St., Hartford, Connecticut:

SECOND REPORT FORM FOR CORRESPONDENTS IN THE MEDITATION FELLOWSHIP

Your last name (please print) (.....) First name (.....) Street Address (.....) City (....)

(Use a code number or send in the blanks unsigned, if you prefer.)

The following blanks are for brief summaries of your notebook entries for the month. Use one column for each day. If you failed to meditate on any day, enter a zero at the top of that column.

Serial number of meditation	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Number of minutes in meditation																														
Degree of concentration																														
Check those of the following which resulted from this day's meditation:																														
Clarified ideas																														
Fresh ideas																														
Specific action																														
Improved attitudes																														
Increased courage																														
Renewed faith																														

## New Books

(Continued from page 35)

**Church Music in History and Practice.** By Winfred Douglas. New York, Charles Scribner's Sons, 1937. 311 p. Price \$3.00.

This is a book for use of those who are making a special and an advanced study of church music. It is designed to fill a need, described in the Foreword as "a book solidly based on the scientific research of scholars, and yet free from needless professional technicalities, which treats of both the texts of the liturgical services and the words of the hymns, together with the music which has grown up with them, as parts of an indivisible whole attuned to one high purpose, the worship of God in the One, Holy, Catholic, and Apostolic Church."

**From Bethlehem to Calvary.** By Alice A. Bailey. New York, Lucis, 1937. 515 p. Price \$2.50.

A review of the five great experiences in the life of Jesus—Birth, Baptism, Transfiguration, Crucifixion, and Resurrection and Ascension—as stages or initiations, and a discussion of their parallels and possibilities in personal experience.

## Books Received

August, 1937

**ALDERSGATE AND AFTER**, by Charles E. Schofield. Methodist, 25 cents.

**BOOKS THAT HAVE SHAPED THE WORLD**, by Fred Eastman. American Library Association, \$1.00.

**CHINA QUEST**, by Elizabeth Foreman Lewis. Winston, \$2.00.

**CHRIST OF THE COUNTRYSIDE**, by Malcolm Dana. Cokesbury, \$1.00.

**CHRISTIAN FAITH AND THE SCIENCE OF TODAY**, by J. H. Morrison. Cokesbury, \$2.00.

**CHURCH AND STATE**, by Ryllis Alexander Goslin. Foreign Policy Association, 25 cents.

**THE EPISTLE TO THE HEBREWS**, by James T. Hudson. Scribner's, 85 cents.

**THE FAITH WE LIVE BY**, by Earl L. Douglass. Cokesbury, \$1.50.

**FIFTY YEARS OF BRITISH THEOLOGY**, by John Dickie. Scribner's, \$1.25.

**HELP YOURSELF TO HAPPINESS**, by David Seabury. McGraw-Hill, \$2.50.

**A HISTORY OF CHRISTIAN WORSHIP**, by Oscar Hardman. Cokesbury, \$2.00.

**HOW TO LOCATE EDUCATIONAL INFORMATION AND DATA**, by Carter Alexander. Columbia University, \$3.00.

**I AND THOU**, by Martin Buber. Scribner's, \$1.25.

**THE LAUGHING VALLEY**, by Virginia Greene Millikin. Abingdon, \$1.50.

**LITTLE-KNOWN YOUNG PEOPLE OF THE BIBLE**, by Eveleen Harrison. Round Table, \$1.25.

**THE MOTION PICTURE IN EDUCATION, ITS STATUS AND ITS NEEDS**. American Council on Education, 10 cents.

**PERSONAL RELIGIOUS BELIEFS**, by W. A. Harper. Christopher, \$1.50.

**THE PHILOSOPHIC BASIS OF MYSTICISM**, by Thomas H. Hughes. Scribner's, \$5.00.

**THE PHILOSOPHICAL BASES OF THEISM**, by G. Dawes Hicks. Macmillan, \$3.00.

**SELF-MASTERY, A HANDBOOK FOR YOUTH**, including the Teacher's Handbook. Madison, Wisconsin, The Wisconsin Temperance Education Association, 40 cents.

**TEACHING WITH MOTION PICTURES**, by Edgar Dale and Lloyd Ramseyer. American Council on Education, 40 cents.

**WHO ARE YOU? Pupil's Book**, by Earl W. Seibert. Hershey, Pennsylvania, 25 cents.

**INDIVIDUALIZED GROUP GUIDANCE, Leader's Manual for the above**, by Earl W. Seibert. Hershey, Pennsylvania, 50 cents.

**WHY WORSHIP?** by Muriel Lester. Cokesbury, 25 cents.

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